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
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I



2



3



4

ORNAMENTS OF THE WOMDEO PAGANS.

MAN

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ORIGINAL ARTICLES.

Africa: Nigeria.

With Plate A.

Alexander.

Notes on Ornaments of the Womde'o Pagans, who are a Section of the Marghi Pagans (Females only). By D. Alexander, M.D. 1

1. After the child has stopped suckling, i.e., in about a year and a half, the lower lip is bored to receive the "pappal" or tin ornament; the lower lobe of the ear is also bored and gradually stretched so as eventually to receive a specially polished length of the "kurami" or "kemri" (Hausa), i.e., the stalk of the grass that is used to make arrow shafts.

2. At the third year four strings of beads are worn suspended from the girdle in front, which are composed of seeds, ground down and polished, of the "Cheddia" (Hausa) tree, or of white beads or buttons of European manufacture.

3. At the sixth year the number of strings is increased to six (Pl. A., Fig. 1).

4. At the tenth year the number is increased to fifteen, and about this time the prospective husband proposes to the girl, and, if accepted, gives her, according to his wealth, eight to twenty peculiarly shaped iron rings with hooks (Pl. A., Figs. 2 and 3), whilst at the same time two goats are killed. After this stage of the proceedings if the girl marries another man, the mother has to pay back two goats. From the time of the betrothal the suitor brings every now and again dishes of food.

5. At the twelfth year, when puberty is reached, the strings are increased to twenty.

6. At marriage, from the fourteenth to the fifteenth year, the beads are removed and replaced by long strips of leather, sixteen to twenty in number (Pl. A., Fig. 4). On the day of marriage the husband, if wealthy, kills a cow, and must give at least one string of round iron beads, "miltidu," to be worn round the hips. Any number, however, of these strings may be given.

In addition to these adornments strings of blue and white beads are worn round the neck and hips—but these have no racial significance—and iron bangles on the forearm, upper arm, and above the ankles.

D. ALEXANDER.

Africa : Gold Coast.

Parkinson.

A Note on the Social Organisation of the Peoples of the Western Gold Coast. *By John Parkinson.* **2**

During a recent short visit to Appolonia, that portion of the Gold Coast Colony between the Ancobra River and the French Ivory Coast, I was able to gather together a few facts bearing on the social organisation of the natives, which, I trust, may be worthy of being placed on record.

In reference to the twelve families or totems under which Ellis records the "Tshi-speaking peoples" as being divided,* I find that certain of these are branches of, or are considered as being specially related to, one of the remainder.

Thus, the Odumina fu,† representing the richest people or the aristocracy, are said to be "sisters" to the Annono-fu or Parrot-tribe. Intermarriage is forbidden between them.

The Abrutu-fu or Cornstalk-family and the Affiadi-fu (Servant-family) are both to be regarded as branches of the Parrot-family. The Affiadi-fu are the children of slaves of the Parrot-family, and are, in consequence, attached to the family group of their masters, but in a subordinate position. In the same way the Abbahdzi-fu, which Ellis translates doubtfully as the Cannibal-family, a translation my informant could not follow, had, I was told, the same slave relationship to the Kwonna-fu or Buffalo-family.

Both the Kwonna-fu and the Abbahdzi-fu have nine sub-divisions, the members of which are known as "sisters" and may not inter-marry. I was informed that the Abradzi-fu (Plantain family) have the right to choose kings.‡

The largest families are the Abrutu-fu, the Abradzi-fu, the Annono-fu, the Intchwa-fu (Dog-family), and the Kwonna-fu. My informant did not recognise that the first four of Ellis's families, viz., the Tchwidan-fu (Leopard-family) and Unsunna-fu (Bush-cat family), Kwonna-fu (Buffalo-family) and Intchwa-fu (Dog-family), were older than the remainder.

Endogamous marriage is not recognised in the coast towns, i.e., those where the native has been most brought into contact with the white men, but still obtains in the country.

Each of the twelve families has a day set apart as a holiday or feast day, and I was informed that there were twelve days in the week, sixty days in the month; but Ellis does not bear this out. Children are named after the day on which they are born,§ even if several should happen to be born on the same day. Thus, five children, each born on a Friday, would be named Friday, Nos. 1 to 5, an extraordinary procedure which one would imagine must lead to confusion. The reason for naming a child after the day on which it was born appears to me singularly obscure, it can scarcely be attributed to a paucity of ideas, for the Fanti are a comparatively highly-developed race, nor can it have anything to do with tribal or totem identification, the mark of which is cut between the eye and the ear in the usual manner.

It may be worth recording that the distinctive totem marks are not made on an Ashanti under normal circumstances, nor was this the case in the last generation; but if a woman loses several children, the tribal mark will be made on the next born. Whatever was thought in the past, this is now said to be made for luck. These totem marks are very inconspicuous in the Appolonians.

In regard to the ordinary exogamous marriage, children belong to the mother's

* P. 206.

† Dumina-fo of Ellis. I have altered the spelling where I thought to detect a difference.

‡ The similarity of sound between Abradzi and Abbahdzi makes me doubtful now which of the two families was meant. The fact is interesting either way as showing some monopoly of social function by certain totems.

§ Ellis, p. 219.

totem, but in cases of civil war they act in conjunction with their father's tribe. On the other hand, in time of trouble a man looks to his mother's tribe for assistance. It is said that the priest has a voice in the matter of determining the totem of a new-born child, and is open to a bribe if either parent is especially anxious to claim the new arrival into his or her totem.

In olden days a man travelling would stay with one of his own totem, and receive hospitality gratis. His obligations towards his totem animal are to treat it with care and kindness, and to show anger and resentment at the ill-treatment of it by others.

I can confirm Ellis's remark that a man is separated from his wife after she has borne ten children,* or that the tenth child is buried alive,† for I was informed, without question, that nine is the maximum number of children allowed in Appolonia, and if another is born, that, too, is killed. Efforts are often made to kill the child at birth, and the mother not infrequently at the same time, or the child may be hastily drowned directly after birth.

Many women pregnant with the tenth child will go to Cape Coast to escape, for the custom is confined to the Appolonians, and (on the authority of Ellis) to the Ahanta.

JOHN PARKINSON.

Australia.

Lang.

Kabi Sub-class Names. *By A. Lang.*

3

Writing in MAN for September (pp. 130-134), I tried to clear up "The Puzzle of Kaiabara Class Names." I have now read *Two Representative Tribes of Queensland*, by the Rev. John Mathew, and the result is new perplexity. According to Mr. Mathew, opposing Mr. Howitt, the Kaiabara were merely a small local community of the Kabi tribe. They used female, not, as Mr. Howitt says, male descent of the phratry and sub-class names. Phratry 1 was Dilbai, with sub-classes Dherwain, Bunda. Phratry 2 was Kupaithin, with sub-classes Baring, Bulkoin. Mr. Howitt gives male descent with Phratry 1, Dilebi, sub-classes Baring, Turowain. Phratry 2, Kubatine, with sub-classes Bulkoin, Bunda. There can be no doubt, I think, that Mr. Mathew is right about female descent. If we translated the sub-class names as I did in MAN, Dilbai would present, as sub-classes, Black Eagle Hawk and White Eagle Hawk, while Kupaithin would have Rock Carpet Snake and Scrub Carpet Snake, the animals being, in each phratry, contrasted in colour or in habitat. But Mr. Mathew (pp. 150, 151) gives but dubious renderings of the sub-class names; Baring is not Rock Carpet Snake but Emu; Dherwain is Emu, not Black Eagle Hawk; Bunda is not White Eagle Hawk but Kangaroo; and Bulkoin, according to one informant, is Native Bear, though Mr. Mathew conjectures that it is Kangaroo. If so, each phratry has a Kangaroo, and each has an Emu sub-class. Mr. Mathew does not say at what date, or from what informants, he got the translations, or remark on Mr. Howitt's different translations, which, at least, are of old standing.

It is now, I fear, too late in the day to clear up the truth as to the meanings of the sub-class names, and as to the sense of the phratry names Mr. Mathew can merely offer conjectures (p. 149).

A. LANG.

Borneo.

Beech.

"The Swine of Delaga." A Borneo Fairy Story told the Author by one Penghulu Arsat, a Tutong Chief resident in Labuan. By M. W. H. Beech, M.A.

4

In Delaga, in the Tutong country, many years ago, the people of the village were much troubled by the wild pigs, which devoured their gardens so soon as planted. Now the whole of the village folk after a while would keep watch over

* Ellis, p. 341.

† Ellis, p. 234.

the gardens nightly. Now it fell on a day that a certain villager of the name of Jaisse was watching his father's garden, when he saw a large pig approaching, so he hurled his spear, which struck the animal in the side, but, breaking off, the beast carried away the head in its body. Thereat the father of Jaisse was greatly angered, and told his son that if he did not recover that spearhead he should surely die. Wherefore Jaisse set out on a journey to recover the lost head, and following the bloody tracks of the wounded animal he journeyed on for the space of two days. And at nightfall on the third day he arrived at the banks of a river, and seeing a large tree there lay down to rest under its shelter. Now the name of the river was Lobo, though he knew it not. And in the morning of the next day he would fain cross the river, and stepped into the water. On withdrawing his foot he was amazed and terrified to find it no longer as the foot of a man, but as the foot of a pig. But thinking that to retract now would be the work of a fool, he boldly plunged his whole body into the stream, and swam for the opposite shore. On emerging from the water he perceived his whole body had become the body of a pig, though his intellect remained that of a human being. Wherefore he did not cease to follow the blood tracks, nor did his mind cease from the desire of recovering the lost spear, and saving the honour of his house.

It may have been for the space of four days that he walked on until he arrived at the banks of a second river—the river we men of Tutong call "Miang." There, as before, he lay down to rest under the shelter of a tree until the morrow. Then, early in the morning, he essayed to cross the river, and to his delight found that on emerging on the opposite shore he had regained his natural human shape—for as there were bad spirits governing the River Lobo, so were there good ones governing these other waters. Now, as the blood tracks were still visible he followed them steadfastly, for never for a moment could he forget his quest, nor the honour of his father's house. Till at last he arrived at a large village, and many men saw he there. And these asked him whence he had come, and he answered, "I am a wanderer, and "I crave your hospitality for a few days." This they accorded him, not without looks askance. And when he had dwelt amongst them a few days, it fell that while walking in the village he heard moans—as of a body sick unto death—proceeding from one of the houses. And he asked them, "What is this?" And they replied, "Our comrade while hunting fell, and his side was grievously wounded by "a falling tree."

Now Jaisse was a man of no dull sense, and he pondered in his heart all that he had heard and all that had befallen him of late, nor had the bloodstains leading to that house escaped his notice. And the following plan he formed. He let it be known that he was a man well skilled in medicine, and willing to practise it withal. So after a few days—even as he had expected—an old man came running to him and said, "My daughter is sick unto death, I can do naught for her. If you can "cure her, gladly will I give her to you in marriage." So Jaisse followed the old man to his home, and within were many folks trying to aid the sick girl. And Jaisse said to them, "I can cure the girl, but all you must go outside and leave us alone." And when they were all without he approached the bed, and, even as he thought, saw in the maiden's side the very spear of which he was in search. So he took two pieces of bamboo and inserted them into the wound, the one above, the other below the spear head, and when the maiden would have cried out he silenced her by saying that to utter cries would be her death. Then using the two bamboos like pincers, with a sudden pull he extracted the head, which he hastily thrust into the pocket of his coat. He then formed a make-believe parcel, in the which he had wrapt a stick of wood, and called in those others from without, and bade them hastily throw into the river the parcel, as it contained a deadly and infectious disease. And after a

few more days the girl became stronger and desired to eat worms (*galang*),* and after a week she was well. And her father was overjoyed at the craft of the stranger, and gladly offered her in marriage to him, and he being not averse, the marriage was celebrated with much rejoicing. Now Jaisse told his wife that having been but recently sick unto death she must not walk but must remain quiet in the house. But towards dusk she would be always for leaving the house, saying that she must search for food albeit her husband supplied that in plenty, and frequently she desired to eat fruit. And he also noticed that about that time of day the village almost to a man would leave the place not returning until the next day. And while the sun was shining all would sit quiet or sleep within their houses, nor did work seem desirable or necessary to any of them.

So, as I said, Jaisse married the girl, and she became pregnant, and in due time brought forth three children, of whom two were boys and one a girl. And after a year or more he began to tire of so long an exile, and to yearn to see again his native land, his father, his mother, and his kindred all—for who could say who was still living or who was dead? And his wife wished to go too, but always she would say that she must return anon to her country, and that the desire was beyond her power to resist. And this was displeasing to her husband, for he wished her to return and live with him in his village until the day of her death, as is the custom for wives to leave their own surroundings and cleave to those of their husbands. So he, perhaps after forty days, devised a plan whereby he could deceive his wife for what he thought was her own good. So he took her, and his three children, and tightly bound their hands with rotan. Their feet he bound also, but lightly so that they could still walk. Nevertheless they started, and set out homewards. Now, after they had crossed the River Miang, and were approaching the River Lobo, daily did his wife grow more restless, and when they reached the banks of the latter river with difficulty could he restrain her. Now, remembering the effect of the water of the river he had no mind to enter again, and so arrive at his home in the likeness of a beast [for the river that was its antidote was, of course, now in their rear], he searched along the bank, and a little higher up he found a tree fallen across the water which would serve as a bridge. And first he placed the three children on the bridge, and was about to lead his wife thereto when she, with astonishing strength, burst asunder her bonds, and rushed headlong for the water. And her two sons seeing their mother would fain follow her, and struggling—"chelaka!"†—they both fell, and as their mother plunged into the water so at the same time fell her two male offspring. And all three, when the water embraced them, lost their human semblance, and their bodies became the bodies of swine, and their bonds being loosed they swam to the shore, and fled on four legs into the jungle, and Jaisse saw them no more. But the man and his daughter continued their way until they arrived at the village of Delaga. And his friends espied him from afar, and said, "Surely this cannot be Jaisse, who has long 'been dead—it must be his spirit." So they called his father, who recognised him, gave him kisses, and said, "Bring forth golden 'rice for my son." Then Jaisse took from his pocket the spear head, and his father greatly rejoiced for that the honour of his house was saved. Then he looked upon the child, and said, "My son, who is this?" And he answered, "'Tis a wandering 'maiden I met with who seeks the shelter of our roof." And his father said, "In 'truth she is welcome, and she is beautiful, and how fair is her skin—but her eyes 'are not the eyes of a woman, they are more like the eyes of a pig, how is this?"

* *Galang*, obtained from rotten wood which has been lying in the water. The worms have a sour taste, and are considered to promote appetite.

† Malay, "Alas!"

But his son held his peace. And she lived and grew up there, and in due time married and had one child—a girl, and the villagers called her Si-Babi.*

This is the legend of the "Babi" tuam—an old one and true.

M. W. H. BEECH.

Egypt: Archæology.

Cowper.

On a Series of Small Worked Flints from Hilwan, Egypt. By **5**

H. S. Cowper, F.S.A.

These notes relate to a series of 204 small worked flints which I collected in

February last, on the sandy plain just west of the modern town of Hilwan in Lower Egypt.

The discovery at Hilwan of flints of the type now exhibited is not new; but though I was aware that implements had occurred in this vicinity, I was at the time unacquainted with any particulars, and the finding of a prolific site was quite accidental on my part, and it was only after returning to England that I was able to see any literature on the subject.

The two papers of Mr. A. J. Jukes Browne, published thirty-three years ago,* contain practically the same material slightly differently arranged. The description he gives of the physical geography and geological conditions of the Hilwan plateau is very clear, and it is unnecessary for me to describe these again. Thirty-three years, however, have seen great changes in Egypt, including the development of Hilwan

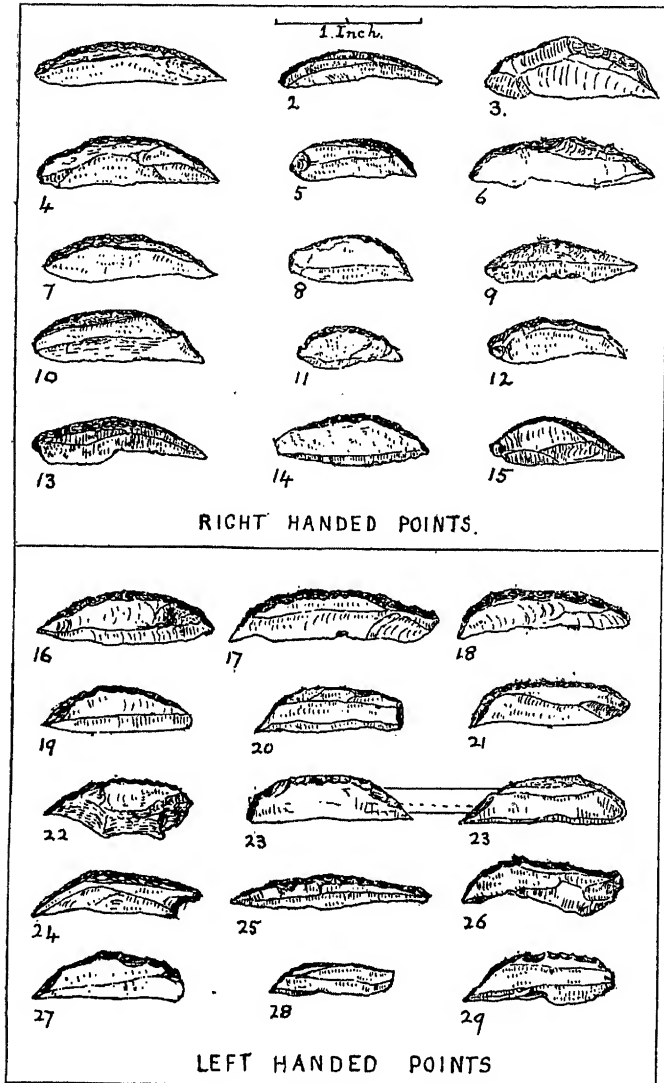


FIG. I.

* As we might say, "Miss Piggie."

† On the Flint Implements found at Helwan, near Cairo. By A. J. Jukes Browne, Esq., B.A., F.G.S. Communicated by Professor Hughes. (Pub. Cambridge Antiquarian Soc. (Nov. 12th, 1877). IV, 85.) On Some Flint Implements from Egypt, by same author (Dec. 11th, 1877). (Journ. Anthr. Inst., VII, 396-412.)

itself into a town of some size. Moreover, our knowledge of the Stone Age in Egypt has much increased; indeed, so little was then known, that any notes on stone implements from Egypt attracted a good deal of attention, and this makes it more singular that (as far as I know) no further account of the Hilwan flints has appeared in English.

The sites that I examined were three in number, but the distance separating them was so small, and the types found so uniform, that there can be no doubt that they belong to the same period and race. The house which I rented was on the extreme edge of the town and at the north-west corner of it, and from here my first site (Site I) was about one-third of a mile distant in a direction south of west, and near a sandy hummock. The second (Site II) was about 200 yards from my house in a direction south-west by south and near a larger rounded sandhill; and this site, I believe, corresponds with Mr. Jukes Browne's Site III. My third site (Site III) was only about 200 yards east of Site I, but at a higher level.

The features of these sites are, that an overwhelming majority of the little instruments found are of one type, and as nearly as possible all these are complete, and that the type itself is one of which the use has never been determined.

These instruments may be described as pointed flakes; and it may be said that out of the 204 worked flints which I collected, there are not more than about a dozen which could be classed as of another type. The following is a summary:—

(A) *Right-handed Points*.—These are formed by carefully trimming off one side of a straight flake, until it is brought by a fairly even curve down to the straight untrimmed edge. Right-handed points are such as have the sharp point to the observer's right, when looked at on the ridged side of the flake.

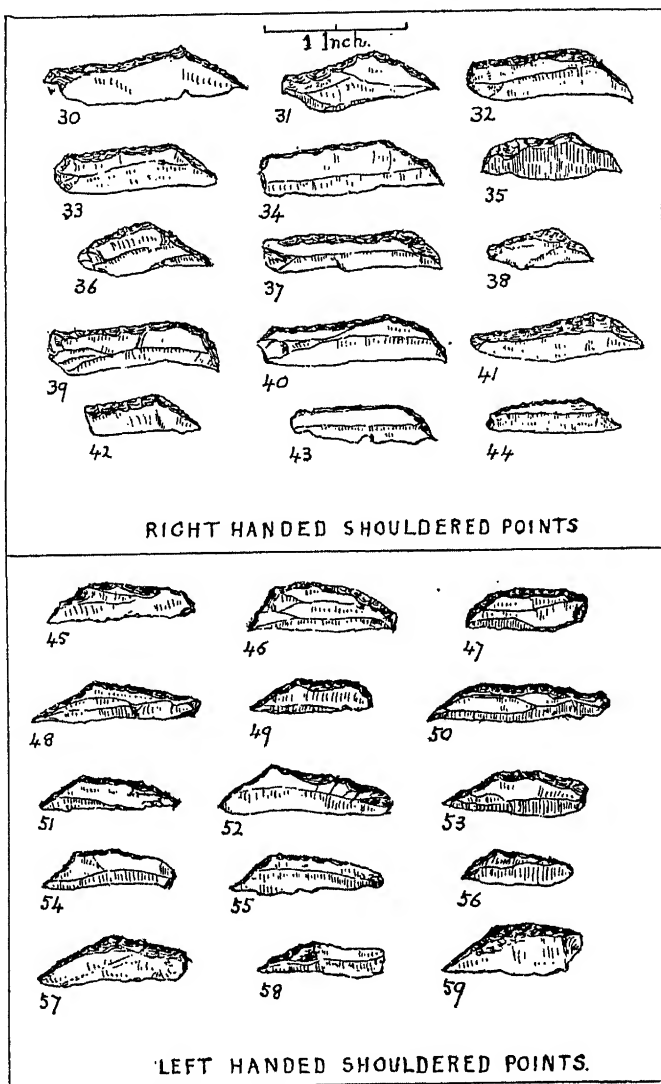


FIG. II.

(B) *Left-handed Points*.—Exactly the reverse of the above, the point being to the left when observed in same manner.

(C) *Right-handed Shouldered Points*.—These only differ from Class (A), in that there is a shoulder, or hump, on the chipped edge, instead of its being formed with an even curve.

(D) *Left-handed Shouldered Points*.—Exactly the reverse of Class (C). In all these classes one end is always unpointed.

(E) *Crescent-shaped Flints*.—In these the work is very similar, but the flaking is brought down in an even curve at both ends, until it meets the sharp, straight edge, resulting thus in a narrow crescent with two sharp points.

Beside these I found one finely worked leaf-shaped arrowhead on Site III; three bigger worked flints on Site I, and of these two are of a more or less unpointed knife-like type (*see* Nos. 69 and 70), while the other distinctly belongs to Group A, but is of exceptional size (*see* No. 71).

The proportions in which these types occur are as follows:—

			Class A.	B.	C.	D.	E.
Site I	-	-	- 19	21	11	13	7
Site II	-	-	- 19	31	6	11	2
Site III	-	-	- 11	12	9	4	—
			49	64	26	28	9

or, in all—

Right-handed points, Classes A and C	-	-	-	-	-	75
Left-handed points, Classes B and D	-	-	-	-	-	92
Crescent-shape, Class E	-	-	-	-	-	9
						176

To which add—

Leaf-shaped arrowhead, Site III	-	-	-	-	-	1
Broken specimens which, with the exception of two or three, all seem to have been Class A, B, C, or D	-	-	-	-	-	25
Two bigger worked flakes	-	-	-	-	-	2
						204

Of course, on all three sites flakes and splinters were numerous, and these I did not collect. But nothing else which could be called a scraper, arrowhead, or knife, complete or broken, was found by myself, or my wife, or my little boy, in any of our searches. The fact is clear, therefore, that at these sites, about 190 out of 204 implements belong to the same type, and another nine to a type so like, that it is probable that they served some similar purpose.

These little instruments vary in length from little over $\frac{3}{4}$ ths of an inch to $1\frac{1}{2}$ inches. No. 71, being $1\frac{1}{2}$ inches, is exceptional both in length and thickness. The crescents are between $\frac{7}{8}$ and $1\frac{1}{4}$ inches.

In Mr. Jukes Browne's paper in the *Journal* of the Anthropological Institute, a very impartial discussion is devoted to these remarkable flints and to their probable use, and the problem is considered whether the blunted side of the flake was produced intentionally by chipping, or simply by wear; and also, whether the sharp untrimmed edge, or the worked edge, was the "business" edge? In other words, whether the instruments were scrapers or knives? And the conclusions he reached were, that the "general form points rather to the use of the cutting edge than that of the trimmed " or blunted back." He was, in fact, in favour of their being pointed knives.

Being practically ignorant of all theories, when I was in Egypt, and away from

all literature, I was compelled to examine my flints from an unbiased standpoint. The opinion that I then formed, however, I have seen no reason yet to change; and that is, that these instruments are neither knives nor scrapers, but points, or, to speak more accurately, barbs, since the characteristic feature of the type is that the point is never in line with the axis of the flake, but to one side, so that properly mounted they would form barbs or hooks.

Although I have ventured to divide them into two classes, one with an even curve, and the other with a shoulder or hump, I do not think that this points to any different use, since it may be only a degree of finish, the less careful fabricator omitting to take off the last flake or two. Of the crescent form I shall have a word or two more to say; but, looking at the others with their sharp incurved points and their blunted butts, it seems to me that they must have been made for one of two purposes: either they were for arming the edge of serrated weapons, such as were used by the Kingsmill Islanders, and set with sharks' teeth, or they were simply the barbs of fishing spears or harpoons, or mounted separately were fish hooks themselves. The very position of the sites, only a short walk from the Nile, favours the supposition, and I trust that someone will collect and compare the various discoveries of flints of this character, and see if many or most are found in the area of important lakes or rivers which, like the Nile, teem with fish.

Of the two suggestions, the one, that they were set along the edge of a serrated weapon seems to me the less likely, because the shark's tooth thus used is sharp on both edges as well as acutely pointed, whereas in these flint points there is practically no attempt to bring the convex-chipped side to an edge at all.

There are, indeed, only one or two examples in my series (*see* Nos. 3, 23) where the chipping is done from both faces; and there can be little doubt that this

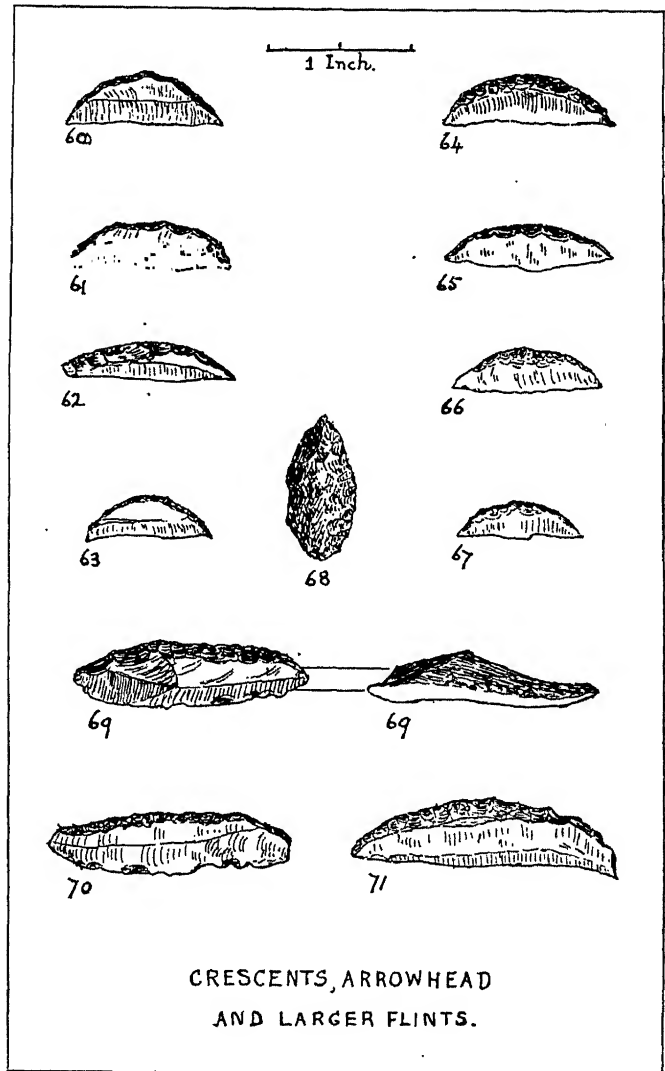


FIG. III.

chipping was done entirely with the object of producing a curved side, so as to get a point on one side, which then became practically a barb.

The little crescents are perhaps a distinct type, and their comparative rarity suggests some rather different use. A noticeable point is that four out of the eight crescents that I found are trimmed from both faces to the convex side of the instrument (Nos. 64, 65, 66, 67). The points of these crescents are in most cases extremely sharp, and it seems possible that they were mounted as arrow tips, in such a manner that one point was the arrow point, while the other projected slightly laterally and formed a barb. Nine specimens are, however, insufficient to theorise about.

The fish-hook theory seems to have been suggested before. Mr. W. L. Abbot, in his account of small flints from Hastings and Sevenoaks,* is inclined to regard the small crescents he found as fish-hooks or gorges, and he suggests that they were mounted directly on a line, which was tied round the centre, and kept in place by the characteristic hump on the convex back of the crescent. In the Hilwan crescents, however (at any rate those I have found), the hump is not characteristic.

Without going into the question of pigmy flints generally, it may be said that there is a considerable family likeness between Mr. Carlyle's flints from the Vindhya Hills, and from other parts of Central India, and also Mr. R. A. Gatty's Scunthorpe pigmies, and those from Hilwan; but there is a much greater variety of shapes in both these series; and in the Indian series, at any rate, a greater proportion pointed at both ends. I have not seen Mr. Carlyle's paper, published at Calcutta, but the districts in Central India in which these little instruments occur, appear to be in the vicinity of rivers and fisheries.

The conditions under which the Hilwan flints are found are accurately described by Mr. Jukes Browne as "an ancient surface compacted by the deposition of salts," from which surface sand is periodically cleared by the wind. It is very probable that these cleared spaces change, so that the exact areas examined in 1877 may now lie under a foot or two of sand, while the cleared places that I examined may have been only recently exposed. It is, therefore, possible that there is quite a large area covered with these little implements, but that only small portions are exposed at a time. It seems rather unlikely that the small areas which I examined could have been long exposed, since a search of an hour generally resulted in about twenty-five or thirty instruments, very few of which were broken, and after heavy showers the number visibly increased.

Concerning the antiquity of these flints probably the less said the better at present. A great deal more information about the distribution and types should be available before the theory of "particular race" making pigmy flints can be accepted. The only thing that is fairly certain is that they are not palæolithic, but whether they belong to a Stone Age at all, or to dynastic times, is an open question. There is a character about them which is quite different from the well-marked series of neolithic arrowheads, knives, saws, and celts which have been found in the desert of Lower Egypt in such large numbers in recent years.

It is true that an arrowhead occurred among the points on Site III, and there is, I think, no reason to doubt that it was the work of the people who made the "barbs," but the very delicacy and smallness of it differentiate it from the neolithic arrowheads above mentioned.

Looking at the number of spalls and flakes of flint about these sites I think we must conclude that we have on the Hilwan plateau the manufactory of these little barbs. But it is very curious that so few broken ones occur. Are we to conclude from this that the makers were sufficiently skilled to trim their flakes into barbs without

* *Notes on Some Specialised and Diminutive Forms of Flint Implements from Hastings Kitchen Midden and Sevenoaks.* By W. J. Lewis Abbot, F.G.S. (*Journ. Anthr. Inst.*, XXV., 141-143).

many breakages? It is a little difficult to suggest any other explanation. Of course, if the presence of the barbs only marks the site of a village, of which the inhabitants used them, one would not expect numerous broken points; but, as I have said, the number of spalls points to the site of a manufactory. H. S. COWPER.

KEY TO ILLUSTRATIONS.

FIG. I.	FIG. II.	FIG. III.
Nos. 1-12, Site I.	Nos. 30-35, Site I.	Nos. 60-63, Site I.
„ 13-15, „ II.	„ 36-38, „ II.	„ 64-66, „ I.
„ 16-21, „ I.	„ 39-44, „ III.	„ 67, „ II.
„ 22-26, „ II.	„ 45-47, „ I.	„ 68, „ III.
„ 27-29, „ III.	„ 48-56, „ II.	„ 69-71, „ I.
	„ 57-59, „ III.	

REVIEW.

Sociology.

Frazer.

Totemism and Exogamy: A Treatise on certain Early Forms of Superstition and Society. By J. G. Frazer, D.C.L., LL.D., Litt.D., F.B.A. 4 vols. **6**
London: Macmillan & Co., Ltd., 1910. Price 50s. net.

More than forty years have elapsed since the late J. F. McLennan, who was the first to investigate systematically both totemism and exogamy, made public the first-fruits of his research. He died while engaged in preparing a more extended exposition, and for years even the materials he had collected were withheld from the world. In the meantime the late Professor Robertson Smith saw the importance of the study of totemism in its relations to religion, and endeavoured to apply it to the explanation of problems in the Semitic area. At his instance his friend, Professor Frazer, took up the enquiry; and the famous article on totemism in the *Encyclopædia Britannica*, reprinted with a large addition in 1887, became the text-book from which anthropological students worked. But the years since then have been years of unexampled activity in anthropological enquiry. Researches in the field on a wider scale and in a more severely scientific spirit, and critical discussions at home, have destroyed some of our first illusions; but they have added enormously to our positive knowledge of the range of totemism over the surface of the earth, and of its content as a social and religious system. Its study could not be disentangled from that of exogamy, which was believed to be an integral part of the system; and the investigations into both have gone hand in hand. At length Professor Frazer has turned from other and equally engrossing enquiries to his first love, and in these volumes, which almost attain the proportions of a German *Handbuch*, has aimed at giving a full account of all that is known about both totemism and exogamy, accompanied and synthesized by discussion of their origin and object.

He has, indeed, left little unrecorded of what is definitely known; and he has wisely wasted no room in discussing what are conjectured to be remains of totemism in the higher civilisations. These may safely be left for future consideration. It is a great pity, however (as doubtless he himself recognises), that the original plan of republishing his earlier work and subsequent essays on the subject, merely with notes and corrections, was not relinquished in time to be dropped altogether in favour of the ethnographical survey which occupies the bulk of the book. Their retention has served no useful purpose except that of bringing into relief the changes in the author's views, his open-mindedness and candour, and the magnitude of the distance that separates the scientific knowledge and speculations of 1887 from those of 1910.

So far as these are matters of personal interest, all Professor Frazer's personal friends, and a large part of the scientific world beside, fully appreciate them: for the rest, they might have been committed to the vindication of time.

The conspectus here presented of totemism, not merely in its geographical extent, but also in its relation to the great problems of the evolution of human society, it need hardly be said, will render the work indispensable to practical students. The author has rightly insisted on the consideration of the environment in any study of the institutions of a race. Nor has he neglected to exemplify this consideration by descriptions unsurpassed in charm (of which that of Australian conditions may be cited as perhaps the most striking), and by exhibiting the influence of the environment on the institutions of many of the peoples under discussion.

While the descriptive and the merely expository portions of the work provide the most lucid and comprehensive account yet laid before the student of totemism and exogamy, the enunciation of theory and the arguments in its support are not less attractive. Here the author's powers of advocacy are exhibited at their best. His plea for the artificial origin of the Australian exogamic classes, or phratries, amounts to demonstration. But it raises the question whether after all exogamy may not have been, contrary to his opinion, an essential part of totemism, and whether the creation of totemic clans may not have been as artificial and purposeful as that of the Australian phratries, and that purpose wholly or partially exogamy. For if the one organisation were created for the purpose of hindering the marriage of near kin, why could not the other have been created with a definite and similar object? Where exogamous clans already exist, this kind of fission sometimes actually takes place. Thus in a certain district of Sumatra, we are told, the people are still in the stage of mother-right, or what Professor Frazer calls mother-kin, usual on the island. They are organised in strictly exogamous clans, subdivided into families. When a clan, however, has grown too big, and the prohibition of marriage within it is consequently found inconvenient, it is divided into two or more smaller clans in order to overcome the difficulty (xcii, *Globus*, 263). What is stated as a fact in Sumatra is only what has been inferred with high probability in North America from the organisation of the Mohicans and other tribes. At any rate it seems clear that once the clan organisation has been started arbitrary subdivision may proceed indefinitely. The real problem is to discover why exogamy was instituted at all. All sorts of hypotheses have been framed to account for it, and not one of them is satisfactory. It may have arisen, as Professor Frazer conjectures, from some superstition to which we have lost the clue. What seems equally possible, in view of subsequent voluntary fission, is that it may have originated in a first conscious effort at organisation. The groups thus created would have found it necessary to take names, and their names would have been obtained from objects with which they were familiar. The beliefs clustering around those objects—as of descent, brotherhood, supernatural assistance, and so forth—and the ceremonial practices in relation to them might then have grown out of superstitions we know, such as the belief in the vital connection of a name with its owner.

It cannot be ignored that the hypothesis is not without difficulties. We are thrown back on the question, Why should a horde of savages attempt to organise themselves, not so far as we can see primarily for war or the chase, but for sexual and social purposes? The question cannot be answered at present. But it may be pointed out that all these purposes may be far more intimately interwoven than we in our highly analytical organisation and civilisation commonly suspect. The position of, and the duties assigned to, different clans in a number of North American tribes give something more than hints of this.

Professor Frazer, however, finds that totemism originated in the sick fancies of pregnant women, who supposed that their children were to be attributed to some

external and non-human object. He cites in support some very striking instances recorded by Dr. Rivers from Melanesia. The belief that a child is the new birth of some other being, human or non-human, is so widespread as to be almost, if not quite, universal. And I am extremely happy to learn that Dr. Frazer has independently come to the conclusion, put forward by me as a conjecture many years ago, and recently worked out in some measure of detail in *Primitive Paternity*, that this belief is due to the primitive ignorance of mankind relating to the physiological process of conception. All the more do I regret that my agreement with him stops there, and that the evidence does not seem to me to warrant at present the ascription of totemism to this cause. For it is faced by the difficulty that, as the author himself admits, what he calls "the conceptional totems are not hereditary." In their very nature they could not be hereditary: you cannot control the sick fancy. To that he has, of course, one reply: totems among the Arunta are not hereditary; they are obtained in a manner analogous to that of the "totem" or guardian spirit in Melanesia; the Arunta are the rudest of all the tribes known to us in Australia, and one of the rudest in the world; and we may conclude that their totemism—conceptional, non-hereditary totemism—is primitive. It would take too long to argue here the question of the cultural status of the Arunta. I must content myself with saying that, so far as I can see, the evidence points rather to unequal advance. It is true they preserve in a specially startling form the primitive ignorance of paternity. Their most barbarous and cruel customs, however, are not more barbarous and cruel than those of other Australian tribes. They have abandoned group marriage, and they have advanced to a high form of social organisation and to some sort of paternal descent. Professor Frazer lays great weight on the historical evidence of their traditions for the conclusion that their totemism was originally non-exogamous and did not prevent the eating of their totems.

For my part I am extremely doubtful whether so-called historical traditions—apart from such as record simply a pedigree, or define the boundary of a territory, or perform some similar function to these—can ever be trusted as records of past events; and even in these cases they need very searching criticism. For instance, the author relies on "the traditions of the natives," in proof that "the custom which allows and "compels a man to partake of his totem is certainly older than that which taboos "it to him entirely" (i, 238). And he elsewhere (i, 112), directs attention to traditions that not merely show the members of a totem-clan eating their totemic animal or vegetable, but, as he rightly says on the assumption that they are historical, "point to a time when, if you wished to eat bandicoot, you had to belong to the "Bandicoot totem; and if you wished to kill and eat kangaroos, you had to belong "to the Kangaroo totem; in short, they seem to carry us back to a time when "among these tribes a man's special function in life was to kill and eat his totem "animal." From this it would inevitably follow that the members of the totemic clan in those times fed exclusively upon their totems. So, indeed, the Arunta traditions appear to assume; sometimes they appear to go further and, by inference, to affirm it. That they here record actual fact nobody believes; the author himself throws doubt upon it by the manner of his reference to it, while Professor Baldwin Spencer repudiates it (iv, 51n. Cf. i, 253). But this is a cardinal test.

Let us apply another. Professor Frazer has, by elaborate argument, proved the existence of group-marriage among some of the Australian tribes, and shown that certain practices among others, such as the Kaitish and Arunta, where individual marriage is the rule, are best explained as "relics or survivals of group-marriage." If that be so, and if the traditions be veritable historical records, we should expect to find so important an institution as group-marriage recognised as one of the characteristics of the Alcheringa. I cannot, however, recall a single instance. Individual

marriage prevails, though it is true there are cases of ceremonial intercourse with other men than the husband (if any), and of visiting men belonging to other clans being accommodated with the temporary society of women. In these particulars the traditions simply mirror present-day customs. The argument *ex silentio* is proverbially dangerous; but the omission of all allusion to group-marriage from the traditions is the more curious when it is remembered that the evolution and adjustment of sexual relations by the institution of exogamous classes form the theme of a number of the stories.

These two tests—the one positive, the other negative—leave the genuine historicity of the traditions open to grave question. Besides, Arunta traditions are not consistent with those of the Kaitish and Unmatjera, still less with those of the Warramunga, on the points on which Professor Frazer invokes them as witnesses. The two former tribes, which are in general agreement on organisation and practices with the Arunta, are included by Spencer and Gillen with the Arunta, the Iliaura, and Ilpirra, in a group sufficiently in unison to be called the Arunta nation; while the Warramunga are similarly grouped with some other of the more northerly tribes as the Warramunga nation. Now the Arunta traditions regard the totemic clans as properly feeding upon their own totems, whereas the Kaitish traditions are by no means agreed in taking the same view. Professor Frazer has mentioned some Kaitish traditions which represent Emus as feeding on emus, Yelka women as eating *yelka* (an edible root), and Rabbit-Kangaroos as eating rabbit-kangaroos. But he has overlooked others that represent Emus as feeding on witchetty grubs and Opossums as feeding not on opossums but on the seed of the gum tree (*Northern Tribes*, pp. 414, 415); while he candidly points out that another tradition common to the Kaitish and Unmatjera betrays qualms of conscience in a Beetle-grub man who fed constantly on beetle-grubs.

There is, however, yet another Unmatjera tradition, in which young Eagle-hawks hunted for wallaby, “on which they fed, for they did not eat eagle-hawk, fearing lest “it would turn them grey, as it always does, except in the case of very old people” (see *Northern Tribes*, p. 398). At the present day this taboo, with the same penalty, is common to the young men of all the tribes, without distinction of totem (see *Northern Tribes*, p. 472, where it is specified of Arunta Ulpmerkas; *Northern Tribes*, p. 485, young Warramunga medicine-men; p. 611, Kaitish). We cannot, therefore, infer it was here intended to prohibit feeding on the totem. But, at least, it shows that among the Unmatjera the totem is not regarded as the ordinary food of the members of the totem-clan. Again, the Arunta traditions may contemplate exclusively endogamous unions between the men and women of the same totemic clan, though the evidence is not so clear as it might be. But to the Kaitish and Unmatjera exogamous unions were clearly normal and proper. The latter, indeed, present a detailed picture in one story of the selection by men belonging to the Honey-ant totem of wives from women of the Irriakura totem, in which the only question to be considered was the matrimonial classes whereto the women belonged (*Northern Tribes*, p. 416). To which of these traditions shall we pin our faith? Which of them are truly historical?

The answer is that none of them are historical. The groundwork of them all is the present institutions and practices of the tribe. These are read back into an indefinite antiquity, and, in the process, generalised beyond the warrant of the present. Thus, where a group dwells usually about a totem-centre, say of Emus, the great majority both of men and women will be Emus. There being now no objection to Emus inter-marrying with Emus, provided the matrimonial classes be correctly observed, if the population be large enough and isolated as in the cases put in the traditions, the majority of marriages will be between Emus, and the children begotten

and born near the totem-centre will be Emus too. At the present day, it is true, this can probably happen but seldom. But the natives, living in a lonely country, and imagining it still more lonely in the days of their primeval ancestors, unconsciously generalise the present-day facts. A large number of the traditions, moreover, are ætiological. They do not relate what actually took place. They attempt to account for such things as *oknanikillas*, the institution of the marriage classes, the ceremonies, and so forth, by reasoning and imagination, the starting-point of which is the present culture, with all that it implies. In a sense, of course, they are old. They are not recently invented. They have come down from the forefathers. But for all that they are not genuine, unadulterated memories. Whatever shape the stories may have assumed when they first arose, in the mouths of repeated generations they have undergone, as tradition always and everywhere does, repeated modification. Some things have been dropped, some have been added; when, by the slow change of circumstances or of custom, some things have ceased to be understood, they have been modified; until at last they have reached the inquisitive explorer in a shape very different from the original memory of facts—where there is an underlying fact—and doubtless in many instances hopelessly opposed to it. Often, however, there is no underlying fact; there is only the object to be explained. The tradition, then, is simply the product of a more or less unconscious exercise of the collective mentality in conjecture and in fancy on the external surroundings, or the institutions and practices of the tribe.

It is unfortunate that we have not the text of the traditions collected by Messrs. Spencer and Gillen. They have only given summaries or paraphrases; and many of the Alcheringa traditions have been arranged so as to present a quasi-chronological order. I am not imputing this as a fault to the distinguished explorers; still less am I suggesting any want of the utmost good faith on their part. But it is obvious that the result is that these traditions are not presented to us so nearly in the form in which they were uttered by the natives as if we had been given a more or less close and literal translation, with notes to explain the allusions and other difficult points. In other words, the personal equation of the recorder necessarily plays a larger part. The chronological arrangement of the Alcheringa, for instance, may be justified as an attempt to reduce into some order the apparently chaotic stories. But it is justified only as the result of civilised reasoning upon them. The result may approximate to the native view of the Alcheringa, or it may not. We have no real evidence on the point; and it may safely be said that it organises the "history" in a manner that never entered the native heads.

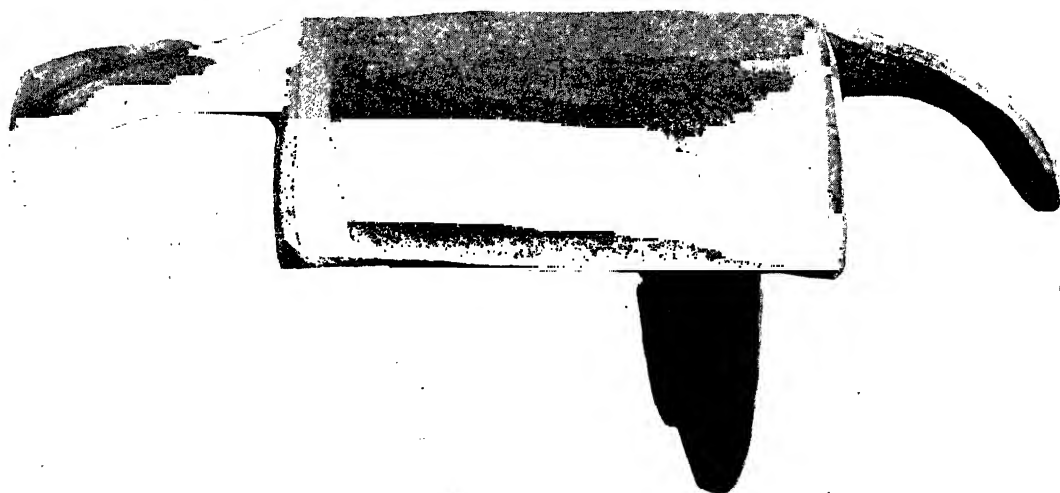
It is unfortunate, too, that Professor Frazer's account of the totemism of the central tribes was written before the work of Herr Strehlow reached him, and that he had not an opportunity of fully considering that work before his arguments and speculations assumed their final form. His observations and those of Professor Spencer, which he cites in a note (i, 186), on the missionary's qualifications to render an accurate account of Arunta beliefs and practices, have a large measure of justice, and must be taken into consideration in any estimate of the evidence presented in the *Mythen, Sagen und Märchen des Aranda-Stammes*. But it may be observed that they would rule out every account by missionaries of every savage or barbarous people in the world; and when it is considered how large a proportion of anthropological data rests on the evidence of missionaries, and, indeed, to how great an extent Professor Frazer relies on it in this very book, they seem insufficient to prohibit a cautious and critical use of the material. The author is too modest in disclaiming the power "to filter the native liquid clear of its alien sediment." His abstention is the more to be regretted, since Herr Strehlow gives what profess to be native stories in something like their native form, that is to say, in fairly close and sometimes literal interlineal translations. These stories are, if correctly reported, a sub-

stantial addition to our knowledge of Arunta and Luritcha traditions. Very many of them are not given in any shape by Messrs. Spencer and Gillen; and the rest, though apparently referring to the same personages and localities, differ widely in their course, to say nothing of their details. So far as I can judge, they bear the stamp, on the whole, of genuineness. If so, they cannot be ignored in an attempt to render a true account of the Arunta culture. Professor Frazer would have found in them reason for modifying in some particulars his view of it. For example, they do not represent the ancestors as subsisting chiefly on their own totem-animal or plant, but as exercising a width of choice similar to that of their descendants.

I have dwelt so long on the central tribes of Australia, because Professor Frazer draws from them so large a part of the evidence for his theory on the origin of totemism, and space fails me to consider other parts of the work that I had marked for the purpose. To one question, however, I desire specially to refer. The author rests the widely-spread mother-in-law avoidance on precautions against incest, and has brought forward much evidence pointing in this direction. In view of the cases adduced by him, it is clear that I have expressed myself elsewhere (*Prim. Pat.*, ii, p. 93) in terms requiring qualification. But incest-jealousy does not cover the whole ground. As between a man and his father-in-law it is absurd. Incest is more likely between father-in-law and daughter-in-law than between son-in-law and mother-in-law; yet the latter is probably more widely diffused than the former, and it exists in cases where the other does not. The avoidance of a mother-in-law also frequently comes to an end at a comparatively early date after marriage. Moreover, the rule where, as among some of the North American tribes, it extends to sisters-in-law and brothers-in-law, does not prevent their subsequent intermarriage. Indeed, among the Yakuts, where there is a taboo of blood-relations, it does not prevent endogamy. The avoidance of *affines* must have more than one motive. The same key will not open all locks. This is a side issue. I have referred to it because I was glad to have an opportunity of acknowledging that Professor Frazer had convinced me I had been guilty—looking only at one set of facts—of too hasty generalization. I venture to submit that we had each grasped a portion of the truth, but that the whole was greater than either of us perceived.

The book by its very importance invites criticism. It was a vast undertaking; and on any view of it the author has achieved a large measure of success. He needs no smooth and facile compliments. If I have here ventured to differ from some of his conclusions, if I have criticised the evidence on which he relies for them, I have done so with deference to learning and research far wider than my own. I trust that the criticism has shown itself in no sense hostile, still less carping. Space has failed me adequately to express my agreement with him on a score of other points hitherto in controversy. I yield to no man in admiration of his powers, his intense consecration of those powers to one object, and the magnitude of his achievement. What would the history of anthropology—nay, of thought in other regions of the most vital concern to mankind—during the last quarter of a century have been without his gigantic labours? The preface, amid the exquisite cadence of its sentences, betrays, perhaps, a little weariness, but no slackening of his indomitable energy, or of his determination to discover and expound the truth about the history of human civilisation and the origin of human beliefs. I, at least, decline to admit that his sun is yet prematurely westerling. I hope for many another contribution from him to the sum of knowledge on the great and supremely interesting subjects of his life-work, commended as hitherto to a much wider circle of readers than merely experts by the persuasive eloquence of his English style.

E. SIDNEY HARTLAND.



AN AVUNGURA DRUM.

ORIGINAL ARTICLES.

Africa, Central.

With Plate B.

Seligmann.

An Avungura Drum. By C. G. Seligmann, M.D.

The drum figured in Plate B is preserved in the Gordon College, Khartum, and though somewhat damaged by the recent fire, is still in good condition. It was taken from Yambio, the most powerful chief of the Avungura (Azande), in 1905, by a punitive expedition under the late Major Boulnois, R.A. It represents a bullock or cow (there is nothing to show its sex), and is about life size, the trunk and head being hewn out of a single block of wood. I am indebted to Captain F. J. Brakenridge, R.A.M.C., who accompanied the expedition, for the following particulars :—

"The drum stood in the open, near Yambio's hut, but the place was not well cleared, and there was no evidence of its being a place of assembly; in fact, as far as we could learn, it was rare for anyone except his immediate bodyguard and councillors to enter within the precincts of his village. His own hut, which was no more elaborate than others, stood near the edge of the settlement, which was very extensive, covering perhaps five square miles. It was not a close aggregation of huts, but large numbers of homesteads, mostly hidden from one another by bush, maize crops, and banana trees.

"The drum was an object of great reverence; we saw several, all of the same shape, but none so big, apparently the size was relative to each 'sultan's' importance. That we carried away the drum was of great effect in assuring the people that Yambio was really done for."

C. G. SELIGMANN.

Borneo.

Beech.

Punans of Borneo. By Mervyn W. H. Beech, M.A.

Inche Abdallah bin Nakhodah is my authority for the following information concerning these weird people. He is a Malay trader of Tawao. The Punans live in the dense jungle beyond the Sagai, in the interior of Bolongan, on the east coast of Borneo. They are a hunter tribe (corresponding somewhat to the Dorobo of East Africa), and will not come into a village, but always live in the jungle, as they are unable to bear the heat and glare of the sun. As a result of this their complexion is white, "like a Chinaman's." They wear no clothes except the bark of trees; they have no houses or property, but wander about and sleep in trees. They are rapidly becoming extinct. They are mentioned by Dr. Nieuwenhuis in his work *Quer durch Borneo*, as being nomadic hunters, living in the mountains and at the sources of rivers.

They have a curious method of leaping three or four yards at a time, instead of walking, and their celerity of movement is astounding.

Those who have had the opportunity of seeing the dance have told me that the performance is quite marvellous, their bodies seeming to be made of elastic and to contain no bones.

Their aim with the *sumpit* or blowpipe is unerring, and they do not manipulate this by blowing with the mouth, but by hitting the end which contains the dart with the curved palms of their hands.

My informant was in the habit of trading with the Punans. Their method was a kind of "silent trade." He thus described it to me :—

"On hearing of the presence of Punans in the neighbourhood I would go up into the interior with my goods, and, with a piece of wood, hammer loudly on a *tamiñg*, or natural buttress of a tree, whereupon the Punans would come leaping out of the gloom and look at the goods displayed.

"As no one understands their language they point out by signs the articles which take their fancy.

"They then would give me a piece of *rotan* in which they had previously cut notches, signifying the number of days in which they could produce the requisite amount of *gutta*, or whatever jungle produce was expected of them in exchange.

"One piece of *rotan* notched in the same way they would keep for themselves.

"Supposing ten notches are made, they will turn up at the same rendezvous on the tenth day without fail, and bring with them their articles of exchange.

"Should I have failed to have placed my goods on the spot, the deal would have been considered off, and none of them would ever have done business with me again."

MERVYN W. H. BEECH.

Africa : Congo.

Maes.

Kese et Tambue fétiches des Wazimba. Par Dr. J. Maes.

9

Les Wazimba, très connus sous le nom de Bango Bango, guerriers, indépendants, insoumis, occupent le territoire qui s'étend entre le 3° 30' lat. sud au nord ; le 28° long. E. Gr. à l'est, le 4° 30' lat. sud au sud et le Lualaba à l'ouest.

Ils possèdent une collection de fétiches affectant des formes humaines ou animales et ayant chacun un pouvoir spécial. L'un protège les plantations, l'autre assure le succès d'une entreprise, un troisième guérit les maladies, &c., &c.

Quatre de ces fétiches, récoltés par M. Populaire, chef de poste à Warumba, ont été envoyés au Musée du Congo à Tervueren.

Le premier (Fig. 1) représente une femme debout, grossièrement sculptée en bois rougeâtre et entièrement enduite de résine de *bulungu*. Autour du front, des yeux, des oreilles et dans la coiffure se remarquent des traces de sang et de *ngula* ou poudre rouge. La coiffure est sculptée en forme de quatre pyramides irrégulières, aigues et placées inversement symétriques deux à deux. Le front est large et plat ;

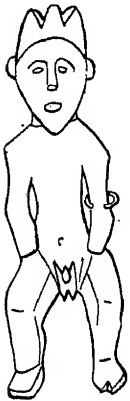


FIG. 1.



KESE.



FIG. 2.



les oreilles droites et proéminentes ; les yeux marqués par deux trous, de forme ovale, partiellement remplis de résine de *bulungu* et de poudre de *ngula* ; le nez aplati et petit ; la bouche étroite ; le menton et la figure aigus ; la tête allongée verticalement, les bras droits, marqués par l'absence de mains ; le corps étroit, les seins peu

prononcés, jambes légèrement coudées, les pieds larges et plats. Le bras gauche est orné d'un bracelet fait d'un petit anneau en fer.

Hauteur 38 cm. Nom indigène "*Kese nsa*."

Le deuxième (Fig. 2) représente une femme debout grossièrement sculptée, la tête surmontée d'un bourrelet à trois cornes, le front large, les oreilles à peine marquées par un léger relief en forme de croissant, les yeux représentés par deux cauris fixés dans des excavations à l'aide de résine de *bulungu*, le nez large et droit, la bouche

petite placée à la partie inférieure du menton, les bras en relief, le corps étroit et long, les jambes coudées, les pieds taillés en biseau, le sexe à peine gravé et entouré d'une teinte noire.

Hauteur 43 cm. Nom indigène "*Kese*."

Le troisième (Fig. 4) représente une femme debout sculptée en bois blanc, la tête surmontée d'une coupe de forme cylindrique, les oreilles très grandes formées par une moulure ovale, la figure plate, absence de front, les yeux larges et étroits, le nez long et droit, la bouche très petite, les bras longs, les mains posées sur les flancs, corps étroit, seins peu développés, jambes très courtes, pieds plats, sexe marqué par deux lignes gravées et noircies au feu de même que le nombril, les seins, la bouche et les yeux.

Hauteur 26½ cm.
Nom indigène "*Tambue*."

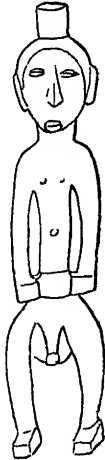


FIG. 3.



TAMBUE.



FIG. 4.



Le quatrième (Fig. 3) représente un homme, le sexe bien sculpté,

les jambes droites et les pieds plats. Le bord des oreilles, les yeux, la bouche, les seins, le nombril, les mains et le sexe sont noircis au feu. La tête et la coiffure sont identiques à celles du fétiche précédant.

Hauteur 31 cm. Nom indigène "*Tambue ngu*."

Le "*Kese nsa*" est le fétiche protecteur des enfants (garçons).

Le "*Kese*" est le fétiche des enfants (filles) et de l'accouchement.

Le "*Tambue*" est le fétiche protecteur de la maison.

Le "*Tambue ngu*" préserve des cauchemars.

Pour les trois premiers fétiches les cérémonies qui accompagnent leur intervention, se réduisent au sacrifice d'une ou de plusieurs poules, suivant la gravité des cas et la situation sociale des malades.

Pour le "*Tambue ngu*," le féticheur appelé en toute hâte, entre dans la hutte du malade; dépose le fétiche à terre, fait bouillir dans un vase en terre de l'eau et des feuilles de manioc ou sombe, en forme une petite pâte, la dépose dans la coupe sculptée au sommet de la tête du fétiche, puis fait deux fois le tour de la case en prononçant des paroles mystérieuses et ordonne au malade d'absorber la mixture.

Après ces cérémonies le malade sera retabli.

J. MAES.

Egypt.


Blackman.



The Hieroglyph = a Jar-Sealing. By Aylward M. Blackman, B.A.

10

Among the rubbish cleared out of the Northern Temple at Halfa, and the adjacent buildings, during last season's work,* were numerous uninscribed mud-sealings. The majority of them were of the same shape as that shown in the

* Excavations were carried on at Halfa by Dr. Randall-MacIver for Pennsylvania University Museum during the season 1909-10. It is by his kind permission that I am at liberty to make this communication.

accompanying illustration, and I was much struck immediately I saw them by their close resemblance to the Egyptian hieroglyph $\triangle t$. The modern Egyptian for such a sealing is طينة *sidd tina*, "a stopper of mud." I would suggest that the alphabetic value *t* was derived from the old Egyptian word for Nile-mud t , which may just as well have been used to describe such a stopper among the ancient Egyptians, as *tina* is among their descendants.

For the neglect of the *s* in the derived alphabetic sign cf. $\triangle k$, GRIFFITH, *Hieroglyphs*, p. 32, Fig. 71; and $\bigcirc r$ derived from , "mouth." Cf. also  *d* $\cdot t$, the final *t* of which is omitted when the sign is used alphabetically = *d*, GRIFFITH, *Op. Cit.*, p. 24, Figs. 16, 173. This same authority, *Op. Cit.*, p. 49, has suggested that the sign \triangle represents a lump of clay on the potter's wheel. But I think we have good ground for identifying it with the mud-sealing. This kind of jar-sealing, the workmen told me, is still used in Egypt.

AYLWARD M. BLACKMAN.

Africa, West.

Tremearne.

Hausa Folklore.* By Captain A. J. N. Tremearne, F.R.G.S., Hausa Lecturer, Cambridge. 11

A good many tales are told of witches, herewith a few translations. Two variants of No. 1 make Death a witch, and in one a spider is introduced. This account seems to indicate a visit to the under-world, but it is put amongst the witch stories. All of these were obtained during 1909 at Jemaan Daroro (N. Nigeria).

I.—THE BOY WHO CHEATED DEATH.

This is about a very rich man; he was the richest in the town. He had a son; the chief of the town also had a son. The chief's son said he wanted the rich man's son for his friend. Now as to this friendship which they had, the chief's son did not like the rich man's son very much, and he, the rich man's son, did not like the chief's son very much. The chief's son was friendly to him on account of his father's riches; he also, the rich man's son, was friendly to him because he was the son of the chief of the town.

Now there was a certain town; Death lived there with her children and her husband. Whoever went to her house did not return. The chief's son said to the rich man's son, "Look here, you are very proud because your father is rich," he said, "Now go to the house of Death, eat her food and bring me the remains." Then the rich man's son told his father and said, "Listen to what the chief's son said to me when we were at the games, before the women, before the people. He said my father is rich, let me go and eat the food of Death and bring him the remains." Then the father said, "Very well, I will give you twelve slaves to take with you, while she is killing them you can run away and escape." Then he (s.) said, "Oh, no! as for me, let my horse be saddled and let me go." So his horse was saddled.

He went on, and on, and on, and came upon a certain man who was carving stools. He said, "Oh! rich man's son, where are you going?" He said, "I am going to Death's house." He (m.) said, "Let me give you one chair, it will be useful to you" (*lit.*, it will make to you sun).

He went on, and on, and on, and came upon a blacksmith. The blacksmith said, "Oh! rich man's son, where are you going?" He said, "I am going to Death's house." He said, "Let me give you this hammer, it will be useful to you."

* For other tales see the *Journals* of the Folklore Society (June, 1910) and of the Royal Society of Arts (October 1910).

He went on, and on, and on, and came upon a woman who was collecting firewood. She said, "Oh! rich man's son, where are you going?" He said, "I am going to Death's house." She said, "Let me give you a bundle of wood, it will be useful to you." So he took it, all of them he put behind him on his horse.

So he came and met the children of Death; they were farming, and they said, "Oh! rich man's son, welcome, welcome." So he said, "Where is Death?" They said, "Oh, she is at home." So he came and saluted. When he had saluted, Death came out and said, "Ah! rich man's son, welcome." Then she said to her children, "Cook rice* for the rich man's son; prepare a meal for him." They cooked it and got his dinner ready. Then she said, "Very well, give him it that he may eat, I am going to the stream to my husband."

When the children had given the rich man's son food and he had eaten and was filled he threw the remains into his haversack, then he spurred his horse and galloped off. Then Death came and asked the children where the rich man's son was, and they said, "Oh, he has gone." She said, "It is a lie; does he who comes to my house return?" So she ran after him; she ran on and on. When she had come up close and was about to seize the horse's tail, he let go the stool and it became a great tree and closed the road. Then she returned to her house and took an axe and came and chopped. She chopped and chopped; as she was chopping, the rich man's son was getting far away. When she had chopped the tree she threw down the axe and ran and followed the rich man's son. When she had come up close and was about to seize the horse's tail he let go the hammer and it closed the road. Death said, "Dear me, I must go and get the hoe and dig and loosen it, and throw it away." When she had loosened it the rich man's son was a long way ahead, so she ran after him. When she was about to seize the horse's tail the rich man's son let go the bundle of wood; it closed the road. Then she said, "Dear mé, I must return to where I threw the axe." By the time she had come back and had chopped it the rich man's son had reached the gate of his town. When she had chopped it she ran and almost caught him. She stopped and said, "Oh, son of the rich man, you are very lucky; you will not die until God kills you, for you have come to my house and have returned."

The rich man's son on his return went to the chief's son and said, "Here is the food of Death which I have left for you." Then the chief's son said, "Oh! that is a lie, you played a trick on her; if you are truthful come and go to the house of the Rago."†

Now at the Rago's house, for him who came one day would be killed he who had come the day before, as for him he would be killed for the next day's visitor. So the rich man's son went and told his father and said, "Listen to what the chief's son said, he said I must go to the house of the Rago." Then the father said, "Very well, I will give you twelve slaves to take with you; while the Rago is eating them you can run away and escape." Then he said, "Oh, no! as for me let my horse be saddled and let me go."

So he came to the Rago's house and saluted. Then the Rago said, "Ah! rich man's son, welcome." The rich man's son dismounted, and there was killed for him the stranger who had come the previous day. When he had been killed and soup had been made the rich man's son and his horse were inside the Rago's house. When the meal had been prepared and eaten the Rago's wife opened the door at the back of the house and he ran off. As for the Rago he was in the porch‡ and did not know that the rich man's son had run away.

* A special mark of honour, rice not being plentiful.

† Rago may mean either ram or rogue; I think the former is intended, but prefer to give the Hausa word.

‡ The principal and (at night) usually the only entrance.

Then another stranger came and saluted. When he had saluted he (R.) said, "Welcome, welcome." When he had welcomed him he entered the house and said, "Where is the rich man's son?" He wanted to kill him for the stranger. Then the wives said, "Oh, dear! as for us we have not seen the rich man's son, he has run away." Then he said, "It's a lie, I shall follow him." Then he followed him crying, "Oh! rich man's son, stop!" Then he (r. m. s.) said, "Oh, no! I shall not stop; will you not run and catch me if you can?" Then he followed him, and ran on, and on, and on; but the rich man's son escaped. When he had escaped and had reached the door of his house the Rago said, "Oh! rich man's son, you are indeed lucky, you will not die until God kills you."

When he had returned he went to the chief's son and said, "I have been to the house of the Rago." Then the chief's son said, "It is a lie, to-morrow you mount your favourite horse, I also shall mount my favourite horse, and let us gallop before the door of the council chamber, my father's door." When morning broke the rich man's son said to his father: "Listen to what the chief's son said; he said that I must mount my favourite horse, and he would mount his favourite horse, and we are to gallop before the door of the council chamber, his father's door." So the chief's son rode a horse worth ten slaves, the rich man's son rode one worth twenty. When they had come to the open space at the door of the council chamber the chief's son said, "Oh! rich man's son, you gallop first"; the rich man's son said, "No, no, you must go first, this is your father's door." When he had galloped he brought his horse back and said, "Very well, I have, now you go." He (r. m. s.) said very well, he would. As he was returning to where the chief's son was, the rich man's son's horse neighed. When it had neighed the chief's son and his horse were missing, the neighing had carried them off, there was no one who knew where they had gone, he and his horse.

Then the rich man's son went to his father and said, "See, I galloped with (against) the chief's son, but he is missing, I have not seen him since." So the chief mourned the loss of his son.

II.—HOW THE BOY ESCAPED FROM THE WITCH.

This is about a certain boy who started off on a journey. When he started he said he was going to see where the end of the world was. So it came to pass that he went off on his horse, a big one, with a fowl in his haversack. When he had gone, as he was travelling he tied razors to the horse to the number of about twenty. He went on, and on, and on, until he came to the house of a witch in the depths of the forest. As for the house it was a big house, with a wall and porches, about twenty. He went and came upon the witch; she had made a kind of broth. All over her body were mouths. So he watched her from a distance; he was upon his horse. One mouth said, "Me you have given me (food), me you have not given me (food)." Another mouth said, "Me you have given (food), me you have not given me (food)." Then the boy entered the porch. When he had come close to the porch where she was he said, "Peace be upon you." Then immediately she rubbed her mouths with her hand and there was but one. Then she said, "On you be peace." Then she said, "Stranger, enter." She said, "Did you see?" He said, "No, I did not see you." She said, "Speak the truth." He said, "As God is my witness, I have not seen you except for this glimpse since we have been talking."* Then she said, "Very well, here is a good hut, come in." So he went in and took off the saddle from the horse and hobbled him.

It came to pass that he lay down and rested; night was not yet come; the

* The witch is often described as having mouths all over her body, and she does not like being seen nor made fun of. See Story.

witch prepared food for him, and he ate. Then he said, "So far, so good." It came to pass that at night he plucked his fowl and roasted it, then he ate and was filled. And the woman prepared food, and brought it to the boy. Then the boy said, "Good, thanks be to God," then he took it and put it aside, he refused to eat it. Then he dug a hole in the hut, and when he had dug the hole he threw in the food and covered it up. And when he had thrown it in he took the calabash to her. Now, when he took the calabash to her night had come.

In the night the witch sharpened the knife to come and kill the boy. And it came to pass that when she came the horse neighed—he knew she was a witch, he, the horse. So the witch went back, and when she had gone back she lay down and sleep overcame her. When sleep had overcome her the boy arose, and put on the saddle, and escaped from the house. But he left his turban in the hut so that she might not find out that he had run away. So the boy mounted, and was galloping when the woman awoke. When she had awakened she looked in the hut, and saw nothing but the turban. Then she took the turban and ran off. She was calling out, "You have left your turban"; he was saying, "I left it as a present for you." She was calling, "I see a youth who is afraid." When she had come up close she caught hold of the horse's tail, but the razors cut her hands. And it came to pass when they cut her she stopped, and began licking the blood. Then the boy got far off until he reached the bank of the river, then she went and made a river in front of him. Then the boy came and looked at the river, it was wide; but the horse jumped and alighted on the opposite bank.

So it came to pass that the witch let the boy go. She returned to her house. When she had returned to her house the boy said, "Certainly God is very fond of me."

A. J. N. TREMEARNE.

REVIEWS.

Darwinism.

Poulton.

Charles Darwin and the "Origin of Species." By Edward Bagnall Poulton. London: Longmans, Green & Co., 1909. Pp. xv + 302, including index. Price 7s. 6d. net.

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These addresses were delivered by Professor Poulton at Baltimore, Oxford, and Cambridge. To them are added an expansion of the author's essay on "The Value of 'Colour in the Struggle for Life,'" published in *Darwin and Modern Science*, and the letters written by Darwin to Mr. Trimen, which were unavailable for *The Life and Letters*.

The book is concerned primarily with "Darwinism and Darwin himself." In his review of "Fifty Years of Darwinism" Professor Poulton gives a highly interesting and sociologically valuable account of the effect produced by *The Origin of Species* on the minds of men. Towards the end it naturally touches upon the modern variations of the great theory, and here the author is not concerned to hide his own preferences. The reference to controversial topics is not out of place; it assists towards a complete view of the dynamic relations of the theory to modern thought generally. "The Personality of Charles Darwin" is a beautiful biographical and psychological study. "The world 'knows nothing of its greatest men,' and vulgar ignorance on the subject of a character, which was extraordinarily expressive of sweetness and light, has here a proof of its own blindness and incapacity. For instance, the vulgar misconception about Darwin's famous remark as to his appreciation of poetry is finally shown up. As we saw from *The Life and Letters*, Darwin is once more revealed as the most charming of letter writers.

The author's special subjects of protective coloration and mimicry are treated with

some fullness. Controversial topics are discussed in appendices; for instance, the transmissibility or non-transmissibility of "fluctuations" receives a very careful study from the point of view of verbal misunderstanding. What exactly does De Vries mean, and what exactly are "fluctuations," "mutations," "variations," "summation of fluctuations," and the like? Impetuous disciples of the new theories may be heartily recommended to these appendices.

Curiously enough the 120 pages devoted to the author's special subjects spoil the harmony of the book. As useful illustrations of the permanent applicability of Darwin's views they are not remarkable. Their own value is remarkable enough, but their place might well have been taken by a fuller discussion of the points of contact between Darwinism old and new, which are so interestingly referred to in the appendices.

A. E. C.

Ethnography: General.

British Museum Handbook to the Ethnographical Collections. With 15 **13** plates, 275 illustrations, and 3 maps. 1910. Price 2s.

Mr. T. A. Joyce, with the collaboration of Mr. O. M. Dalton and under the direction of Dr. C. H. Read, has written what is modestly termed a *Handbook to the Ethnographical Collections of the British Museum*; but fortunately it is far more than this, as it is virtually a text-book of general ethnology, in which the arts and crafts of the peoples dealt with rightly receive preponderating attention. A mere guide to the collections would certainly be useful, but Mr. Joyce was well advised not to confine himself to that somewhat insipid type of publication, and by taking a larger view he has greatly extended its usefulness. A guide has comparatively little value beyond its museum, and must restrict itself to the objects in the museum at that particular time; but a well-devised handbook is of value to students everywhere, and it can be so written as to refer to specimens which, while not actually in the collections, may be acquired in the near future. At the same time, the exigencies of space and the absence or paucity of specimens from a particular district must affect a book of this kind and lead to a lack of ideal balance.

The introduction presents us with a concise account in forty-four pages of the general principles of ethnology, beginning with a history of discovery and ending with sketches of man in relation to the material world, to his fellows, and to the supernatural. Of the ethnographical sections which follow, the most thorough are those dealing with Oceania and Africa; indeed, the latter is a marvel of compression, and it is obvious that it is merely a partial "creaming" of a large store of collected data. Perhaps some day Mr. Joyce will give us a book on Africa, for which he must possess abundant material. The book is written with sane judgment and there is an absence of "faddy" theories, as is befitting the august establishment whence it arises. Mr. Joyce evidently leans to the view advocated by some French authorities that the negroid element in Madagascar is mainly of Oceanic rather than of African origin. He also suggests that the Melanesians were differentiated in an area that embraced East Australia, Tasmania, and New Caledonia; these lands may have once been connected, but as New Caledonia is separated from the others by a sea more than a thousand fathoms deep, it is questionable whether this land connection was available in human times.

A critic is supposed to look out for errors, but the book is remarkably free from mistakes of any kind, which is a very great achievement when one considers the vast number of facts, names, and objects referred to; but, in order to show that the present writer is not unmindful of this function, one misprint may be noted on p. 118—"Bismark Archipelago." Also a zoologist or botanist does not like to see generic scientific names spelt without an initial capital letter, e.g., *morus*

papyrifera, but in the sections on America this blemish is rectified. With this petty grumble we can return once more to an unstinted praise of this invaluable book, the price of which is remarkably low, especially when we consider the great number of first-class illustrations. A. C. HADDON.

Persia.

Sykes.

The Glory of the Shia World. By Major F. M. Sykes, C.M.G., assisted by Khan Bahadur Ahmad Din Khan. Macmillan & Co., 1910. Pp. xiv + 279. **14**

Major F. M. Sykes has been inspired with the happy idea of casting his illuminating observations on Persian life and character into the form of a narrative, which he attributes to a grandson of Mirza Abdul Hasan Khan, the original of Mirza Firouz of Morier's *Hajji Baba*, who was the first Persian Ambassador to England, thereby affiliating his story to Morier's celebrated picaresque tale. His hero, indeed, does not bear much resemblance to the genial scoundrel whose adventures are so humorously told by Morier. He moves in a higher sphere and is not reduced to the same shifts as *Hajji Baba*, that worthy successor of *Lazarillo de Tormes* and *Gil Blas*. Nevertheless, his narrative is by no means devoid of humour, especially that part which relates to the miserly Mahmūd Khan and the pilgrimage to Meshhed.

It is this pilgrimage to Meshhed and the description of the celebrated shrine of the Imām Rizā, "the Glory of the Shia World," which form the most important feature in the book. Other chapters deal in considerable detail with birth and marriage customs, official life, war against the wild tribes of Persian Baluchistan, and descriptions of Karmān and Yezd, but the account of the shrine from the pilgrim's point of view is peculiarly interesting, and contains much information drawn from sources to which no one but Major Sykes has hitherto had access. The interior of the shrine cannot be visited by Europeans, but some very good illustrations drawn from photographs and Persian drawings give an excellent idea of its appearance, and a complete plan of the shrine and all its surrounding courts and buildings is given at page 101. Several of the other illustrations of places and groups are also interesting, and the same may be said of the reproductions of Persian drawings, some in colour.

A good deal of popular belief and folklore is interspersed in the narrative. One notion, that a house must not be finished for fear its owner will die (page 261), I have met with myself as far away from Persia as Portugal, where a magnificent palace in the Manueline style is being built at Cintra by a rich person who is unwilling to let it be finished for the same cause. Possibly the Moors, who once possessed Lisbon, have been the means of transmitting this idea.

Altogether this is a delightful as well as an important book, and is produced in an attractive form. M. LONGWORTH DAMES.

Australia.

Wheeler.

The Tribal and Intertribal Relations in Australia. By G. C. Wheeler, B.A., with a prefatory note by Professor E. A. Westermarck, Ph.D. London: John Murray, 1910. Pp. xii + 168. **15**

Mr. Wheeler's monograph is not only restricted to a single ethnic area, and to a definite subject, but its scope is also strictly limited. He gives us merely a description of the intertribal relations in Australia, without entering into any questions of origins, development, or any prehistory at all. He has not even the opportunity of formulating any more general sociological laws, owing to the limitation of the material with which he is dealing. If we were justified in drawing a strong line between ethnography, as a merely collecting, descriptive and classificatory science, and

ethnology, whose aim would be construction of laws and explanation of phenomena, we should assign to the present book a place in the former category. And, undoubtedly, in our present state of science, we want, perhaps most urgently, good, really scientific, ethnographic monographs; and such is Mr. Wheeler's work. But perhaps a sharp distinction between ethnography and ethnology is not quite legitimate. There is no real scientific description of social phenomena without the use of strict notions, such as may be obtained by ethnological or sociological induction and generalisation only. Even if we want to describe facts of the most concrete character and belonging to quite a circumscribed ethnic area, we must not only overcome the difficulties of dealing with and reconciling all our sources, but we must also shape all this crude material according to quite general, abstract, scientific points of view. These points of view were neither understood nor, still less, of course, taken into account by most of our observers.

To perform this task one must not only have a great knowledge of, and command over, the first-hand evidence, but also the theoretical training requisite for the application of general ideas to special cases. By such an application we secure on the one hand, a strict and scientific description of our facts; on the other hand, we put our general ideas to a test of validity. In the exact natural sciences a general mathematical theory of a group of phenomena is nearly worthless, so long as it is not adapted to a series of special individual cases, in which the results of calculation may be tested by experiment. Although the social phenomena do not allow of a strict treatment, nevertheless, on broader lines, the same method should be applied here also. Such general, abstract theories and ideas should be applied to different types of societies; in this way we learn, understand better, classify, and describe the facts reported of these societies, and at the same time our general ideas are also enriched and enlarged thereby. So in the present book, for instance, the author proposes to apply our ideas and theories of international relations and laws to the Australian society, asking what forms and features do these relations assume there. For this purpose a mere collection and classification of statements were not sufficient. The author required to have at his disposal all the theoretical notions of international law and relations; and with this apparatus he had to operate upon the Australian facts, examining them for equivalents or germs of the higher developed forms. He had, in the first place, to settle on social units, amongst which there exist some external, international, or better, inter-tribal relations; he had to find and describe all the features of these relations; he had, in short, to apply all the ideas belonging to this category to the raw material. Command over this material was, of course, his first task. And here the difficulties were serious enough. Everyone who is acquainted with the available ethnographic information in general, and that of Australia in particular, knows well how ambiguous, contradictory, and confused it is on nearly every point. The best authorities contradict themselves in plain terms, especially when engaged in polemics, which unhappily sometimes occurs.

There is much to be done by a criticism of the value of each statement, and this the general rules of historical criticism may be applied.

All statements so corrected, if necessary, should be then placed in juxtaposition, and a certain average should be taken. Of course, in both these proceedings the author should adopt a definite method and systematically follow it. And here is our chief reproach against Mr. Wheeler. He has not got any definite way of dealing with the evidence, or at least he has not made us acquainted with it. And yet a clear method, conscious of its aims, is absolutely necessary. The more statements we gather on a certain point, the more contradictions we find and the more puzzled we are. To get out of this difficulty with the certainty that we have proved neither more nor less than our material can yield, we must adopt the best

way, and we must prove that this way is the best. Methodical criticism of each statement and systematic computation of the results are, of course, the right way, provided our systems in criticism as well as in computation are really the best. But to help each reader to judge whether he agrees with the author's methods or not, it is necessary to state his methods explicitly.

There is no necessity for each separate ethnologist to construct his own systems. The main lines of a good criticism of sources are given in the well-known handbook of Langlois and Seignobois. These authors also give methods of dealing with several corrected controversial statements. Very useful hints for this purpose are also contributed by Steinmetz.

It is undoubtedly the lack of a consistent and well-digested method that lowers the level of all ethnological investigations. (Compare the interesting and suggestive remarks of S. R. Steinmetz in the introduction to his *Studien zum ersten Entwicklung d. Strafe*, also in his article in *Année sociologique*, Tome III, and *Zeitschrift f. Sozialwissenschaft*, Band II.)

That there is method in Mr. Wheeler's work is beyond doubt; that he does not give us (and probably himself, too) any explicit account of it, is regrettable. The real importance of his book, besides its intrinsic value as a useful research, is that it is new in many respects. It is the first monograph on inter-tribal relations (as is pointed out by Professor Westermarck in his prefatory note). It discusses or touches on many sides in Australian sociology not yet treated. It is also new in its really scientific limitation and soberness. And so, being intended exclusively for scientific use, and written really in all other respects according to this standard, we may exact that the methodical side should be treated as carefully as its primordial importance imperatively demands.

The author quotes his statements in many places verbally, always very clearly and at length, which is very useful. He adopted a certain geographic order which facilitates the survey. His bibliography, although not pedantically extensive, undoubtedly exhausts all that is really reliable in Australian survey. Some of the authors (like J. Fraser, Brough Smyth, &c.) could be omitted as being not observers, but second-hand compilers.

Let us now survey some of the most interesting of the author's results. The first problem that presents itself on the perusal of inter-tribal relations—viz., the determination of the tribal units, leads the author to a discussion of the territorial organisation of the Australian tribes (pp. 15-69). Undoubtedly this point is of the highest importance, not only in the present instance, but for the whole of Australian sociology. The local, territorial distribution of the natives; the connotation of the group living together, being in actual daily contact; the boundaries of a tract of country over which a group roams: all these questions are involved and form together the problem of tribal constitution.

It is obvious that all forms and features of such life—family as well as class, clan, government, &c.—depend on the general picture we form of the actual daily life. We are not quite clear even if the natives live in "single families," in "tribes," or "hordes," if the mode of living is uniform throughout the continent, &c., &c.

The great importance of all these questions is obvious. Mr. Wheeler is, however (as far as I know), the first writer (excluding the Australian firsthand ethnographers) who has given a large contribution to this problem on the whole Australian continent and using a sufficiently extensive information. The chief result of his investigations here is the conclusion that the most important unit for inter-tribal relations is not the tribe, but the smaller local groups, several of which groups make up a tribe (p. 55). These local groups are the real owners of land, which is sometimes further subdivided (pp. 35-46); they are autonomous, the rudiments of government being localised

in them (pp. 46-52). Several of them constitute a tribe, which is characterised by common speech, name, customs, a certain suzerainty over the territory (pp. 23-35, 62-70).

After having fixed the forms of local organisation, the author proceeds to give their working. The autonomous units—local groups and their aggregate—the tribes, have certain forms of friendly intercourse.

The general conditions of tribal intercourse, its rules and features, are described (pp. 70-81); a prevalent form of actual meeting is the corroboree. At the initiation gatherings there is another occasion for contact of different local groups and tribes (pp. 81-83); inter-marriage (pp. 83-93) and barter (pp. 93-97) were two of the chief sources of frequent contact.

As further features of the inter-tribal relations are discussed the sacrosanctity and frequent use of heralds and messengers (pp. 109-115) and all the questions belonging to justice (pp. 116-159). As the government was localised in single local groups, all internal justice was performed in the local group and was administered by the elders of the group who constituted its government (pp. 120-128). The description of justice between different local groups and of the settlement of inter-tribal differences and quarrels, including war, occupies the remaining pages of the book (pp. 128-159). Mr. Wheeler's general conclusion that war is not the normal condition of the Australian black, and that, in fact, it does not exist in the form of an open unregulated battle, interesting as it is, and important, will excite no surprise in anyone acquainted with Australian evidence. We know only two forms of bloodshed; either a regulated combat between two individuals or two quarrelling groups—a combat in which there is seldom a grave injury (p. 150), or an attack on an unprepared enemy—probably as an act of revenge (p. 151). We read of such an attack, for instance, made by the Kurnai on the Brajerak (Howitt's *Kamilaroi and Kurnai*, p. 212). There was no such thing as territorial conquest, as tribal land ownership was respected (p. 151). Mr. Wheeler gives a careful review of statements, referring to regulated inter-tribal justice (pp. 129, 137).

The information contained in Mr. Wheeler's book is of great interest to all students of Australian sociology. As remarked above, the territorial distribution, the local grouping, which is the clue to all regular daily contact, is of greatest importance in creating all the social bonds. Especially amongst savages, every stranger is an enemy, and only those who are in continuous, every-day contact may be friends or kinsmen. The signification and functions of the local group, duly appreciated and described by Mr. Wheeler, should be taken into account in all sociological discussions referring to Australian aboriginal society. On the other hand, all the features of the inter-tribal life, so thoroughly collected by Mr. Wheeler, influence the whole social life of our natives.

The publication of this book is another example of the liberality with which Mr. Martin White is supporting sociological research in the University of London.

B. M.

Darwinism.

Novicow.

La Critique du Darwinisme Social. Par J. Novicow. Paris : F. Alcan, 1910. 16 Pp. 406. Index.

Like all M. Novicow's books, this volume is stimulating and interesting. It is a fine piece of special pleading by a typically clear French intellect. His thesis is a continuation of former theses—the defects of Darwinian sociology. This is defective from its main principle—"collective homicide is the cause of human progress."

In harmony with modern research he emphasizes the all-important influence of protection and environment. Humorous and vivid examples are given to reduce to

absurdity the elevation of Natural Selection into a fetish. "To apply to the psychological domain, and then to the social, principles solely applicable to the zoological domain is contrary to good sense, and to the observation of the most elementary facts." "The more association the more progress" is his counter-theory. War, said H. Spencer, has made civilisation. War, says our author, is a division, not merely a subtraction, of vital power.

The book is a powerful and convincing refutation of the old sociology, and English and American sociologists cannot ignore it. A. E. C.

Sociology.

Van Gennep.

Les Rites de Passage. Par A. Van Gennep. Paris: Nourry, 1909. 17
Pp. ii + 288. 23 x 14 cm. Price 5 francs.

Anthropology owes much to the analytical skill and lucidity of French anthropologists, and readers of *L'Année sociologique* need not be reminded of the admirable essay by MM. Hubert and Mauss in Vol. II on Sacrifice, reprinted with other essays in *Mélanges d'Histoire des Religions*. In that essay they showed that sacrifice conformed generally to a typical form possessing three distinct phases. In the first phase the sacrificer, the person who received the benefits or experiences the results of the rite, effects an entry into *le monde sacré* and is thereby removed from *le monde profane*, a proceeding necessarily fraught with danger because light, incautious dealings with the supernatural are always hazardous. The next phase is that in which the sacrificer is in the most intimate contact with *le monde sacré*—is, in fact, part of it, and is able to effect the purpose of the rite. The intention of the last phase is to desacralise him, to bring him back safely to *le monde profane*, in such a way as to render him free to enter on his normal life once more by divesting him of all vestiges of the superior sanctity with which he had been in contact, and to make it safe for him to consort with his fellows as of yore.

In the work under notice M. Van Gennep shows how, in addition to their specific purpose, birth, marriage, and initiation rites (which I have cited merely as examples) are intended to effect a similar transition from one stage in social life to another, and are therefore *rites de passage*. He succeeds in showing that in general they exhibit the threefold structure of *rites de separation*, *rites de marge*, and *rites d'agrégation*. Sometimes one phase is more important than the other two. Sometimes in one and the same stage of the same rite, now one now another purpose is dominant, as in the case of funeral rites where the rites of separation are found to be often dualised by reason of the fact that what severs the living from the dead does not absolutely get rid of the dead and secure the safety of the living.

Much of the argument rests upon the distinction drawn between *le monde sacré* and *le monde profane*. Both are relative terms. To a member of one social stage or group other stages or groups in society are part of *le monde sacré*, relations with which are potentially dangerous. Hence, our author analyses social structure, and starts with the lines of social cleavage, by sex, by age, and by religious and economic divisions. Thus, perhaps, the most important social division is that by sex. It is permanent. As soon as a woman is declared to be adult, socially as well as physically mature, a distinction which masks a real difference, not only are there initiation rites to mark her severance from *le monde asexué*, and her entry into the world of womanhood, but there are outward and visible tokens of the change of status. There are changes in dress, in ornaments, and in *coiffure*. No doubt sweet seventeen has to put up with mild family chaff when she puts her hair up for the first time, but she is conforming to a social law of immemorial age. What is the nature of the danger which in savage thought attends these changes? Is there fear of an offended spirit

which visits the temerity of the trespasser with sudden punishment, unless the trespass be made in accordance with the forms of law? Is it dread of the vague unknown which we know to be fraught with terrors of all sorts? Should we be right in including many of the cases of *rites de passage* in a general category of *rites de première fois*, a topic to which some very pertinent and interesting pages are devoted? The tendency to excessive unification must be resisted, as the causes which produce social phenomena are many and various, even in the societies which seem the simplest. M. Van Gennep takes us from the cradle to the grave, through all the stages and grades of life, through all the seasons of the year, and has succeeded in writing a very interesting book, which is a substantial and valuable contribution to anthropological literature, and by its sustained and close argument merits thought and attention from the beginning to the last word of the last chapter.

T. C. HODSON.

African Folklore.

Dayrell.

Folk Stories from Southern Nigeria, West Africa. By Elphinstone Dayrell, F.R.G.S., F.R.A.I., District Commissioner, Southern Nigeria, with an Introduction by Andrew Lang. (Longmans, Green & Co.) **18**

This is an excellent collection of forty stories and legends gathered from the natives of Southern Nigeria. Told in simple language and with praiseworthy brevity, they are interesting as showing the mythical origin of some of the ceremonies and customs which form such prominent features of African tribal life. In the introduction Mr. Andrew Lang deals with the various tales in a running commentary, and compares several of them with their European, Asiatic, or Australasian counterparts. As he remarks, "The stories are full of mentions of strange institutions, as well as of rare adventures." In these tales the tortoise plays the part of the wise and cunning personage, much in the same manner as Reynard the Fox, as Ananzi the West Indian Spider, as Brer Rabbit, and other Solons amongst animals. Many of the stories, as in most folklore fables, treat of the dealings of birds, beasts, and reptiles with each other. Some, however, refer to the legendary origin of natural phenomena as, "Why the Sun and Moon live in the Sky," "The story of Thunder and Lightning," "Why the Moon waxes and wanes," "The reason that Fish live in the Water." The first named is certainly an entirely original myth. Others, again, explain the reason why the dead are buried, why a cat kills rats, and why the bat flies by night. Of this last, two versions are given neither in accordance with the traditional Æsopian version of our childhood. The dreaded secret African societies, the Egbo or JuJu wizard-priests of Nigeria, the "spirit" men who materialise in order to gratify their cannibalistic tastes, are duly brought into the tales, which all have a moral tendency, the guilty personages being punished with cruel devices characteristic of the African at home. The book will entertain the general reader, and is not unworthy of the attention of those interested in anthropology.

T. H. J.

Religion.

Edmondston-Scott.

Elements of Negro Religion. By W. J. Edmondston-Scott. Edinburgh: Edmondston-Scott & Co., 1910. Pp. xvi + 244. **19**

The author claims to sum up in this volume the elements of negro religion as it was and as it is (p. 233). He announces in his introduction (p. x) that he describes only those modern religious beliefs of which the history can be traced back to about 4000 B.C., thus enabling the reader, from evidence laid before him, to judge for himself the state of negro religion as it was shortly after the flood. He warns the reader that it must be read with the scientific vision, for, although the work professes to be of a simple and unassuming nature, it claims to be a scientific study on scien-

tific lines. It is to be, in one word, the foundation of the study of Indo-Bantu comparative religion. Mr. Edmondston-Scott admits that he has ignored the existence of many scientists of our day, and, furthermore, declares that he utterly disbelieves the statements of the so-called conscientious traveller. Thus, unhampered by facts, he sallies forth to do battle with agnostics, evolutionists, and other infidels.

After having been informed that religion is not subject to evolution (p. xi), we learn that, scientifically speaking, the Kol, Basques, and Bantu belong to one family, the direct descendants of the ancient Indo-Bantu race of Bengal. The regeneration of Africa, therefore, is a task devolving on the Bantu, he being of the same blood as the Greek, Roman, Celt, and Teuton. This assumption is based on Mr. Edmondston-Scott's statement that the Bantu language is the parent of many European tongues.

The only commendable part of this book is the careful separation of religious beliefs from the beliefs in spirits and ghosts; but this has been done much more successfully and on a serious and scientific basis by Mr. R. E. Dennett in his book, *At the Back of the Black Man's Mind*. But why does Mr. Edmondston-Scott express himself like this: "There are no negro tribes to be found anywhere so debased and ignorant as to disbelieve in the existence of spirits"? Surely some people do exist who are not debased and yet who do not believe in them.

It is impossible to point out even a small part of the erroneous assumptions to be found in this book, e.g., "The moon is less beloved of the negro than star or sun or sea" (p. 13). "The Bantu of to-day always very carefully double up a dying man into the crouching position" (p. 77). "Æsop, this Bantu negro" (p. 22). With a little care the author could have avoided contradicting himself as he does, when he states (p. 10), that the wanderers from Europe, after abusing Africa's welcome hospitality, deny the negro's knowledge of God and then include the native names for "God" in the vocabularies they compile; and when he says further on (p. 56) that the Jehovah of the negroes is nameless.

Mr. Edmondston-Scott assumes that Adam and Eve were negroes, and gives his reasons as follows on p. 30: "The older legends circle round the person of Pilehu Hadam . . . his sister was Malin . . . but after she bore him children he changed her name to Eva, or Eve. . . . Bantu legend upholds, therefore, the biblical tradition (?) that two antediluvian persons, named Hadam and Eve 'man' and 'mother,' were negroes."

The book is all on this line. Mr. Edmondston-Scott says (p. 11): "The negro . . . regards himself as all-knowing, and certainly is an authority on whatever he knows nothing about." Well, well, we dare not suggest what an intelligent negro might say about Mr. Edmondston-Scott if he read his book. E. TORDAY.

Prehistory.

Churchward: Hirmenech.

The Signs and Symbols of Primordial Man, being an Explanation of the Evolution of Religious Doctrines from the Eschatology of the Ancient Egyptians. By Albert Churchward, M.D., P.M., P.Z., 30°, &c. London: Sonnenschein, 1910. Pp. xxiv + 449. 185 illustrations. 25 x 16 cm. Price 25s. net. 20

Le Dolmen Royal de Gavrinis près d'Auray (Morbihan). Origine et Histoire, Interpretation des Signes Hiéroglyphiques Sculptés à l'Intérieur du Monument. By H. P. Hirmenech. Le Mans: Imprimerie Monnoyer, 1908. 8vo. 58 pp. text, 4 pp. illustrations.

All the authorities have gone more or less astray for want of the master key to the past, discovered by Dr. Churchward, namely, that all the human races, palæolithic, neolithic, Australian, Ainu, American, Israelitish, Druidic, and others, and all their ideas originated on the banks of the Nile, and went thence by successive "exodes"

at various times during the last 50,000 years. But why Egypt? Why not Atlantis, which, being beyond our reach at the bottom of the sea, is so much safer to speculate upon, and would, moreover, fit better with some of the other notions adopted by Dr. Churchward? The Great Pyramid, its coffer, its cubit, and its inch; the coupling together of Moses and the Druids as derived from Egypt (perilously near the Anglo-Israelite "Identification"), are all in his book. One thing which would consort well with his views is not in it, however, namely, the demonstration by M. Hirmenech that Osiris=Thoth was to have been buried in the chamber of Gavr Inis if he had not been eaten instead, and that the mysterious figures on its walls contain the history of his death and of the Deluge; but perhaps Dr. Churchward is not yet acquainted with the works of M. Hirmenech. Still his book contains the results of very much reading, and may at least serve one useful purpose, that of showing that Freemasonry, though it may make use of old signs and symbols, the original meaning of which has been forgotten, does not retain the intelligent guardianship of any secret of antiquity. If it did it would have been unnecessary for Dr. Churchward to have written 450 pages and more to prove the fact to his brethren. That some venerable ideas from Central Africa and the palæolithic period may have filtered through ancient Egypt into modern "Christian Europe," as Dr. Churchward suggests, is likely enough; but that, if proved, would not pave the way for accepting his views about the Australians, Americans, and Ainus.

A. L. LEWIS.

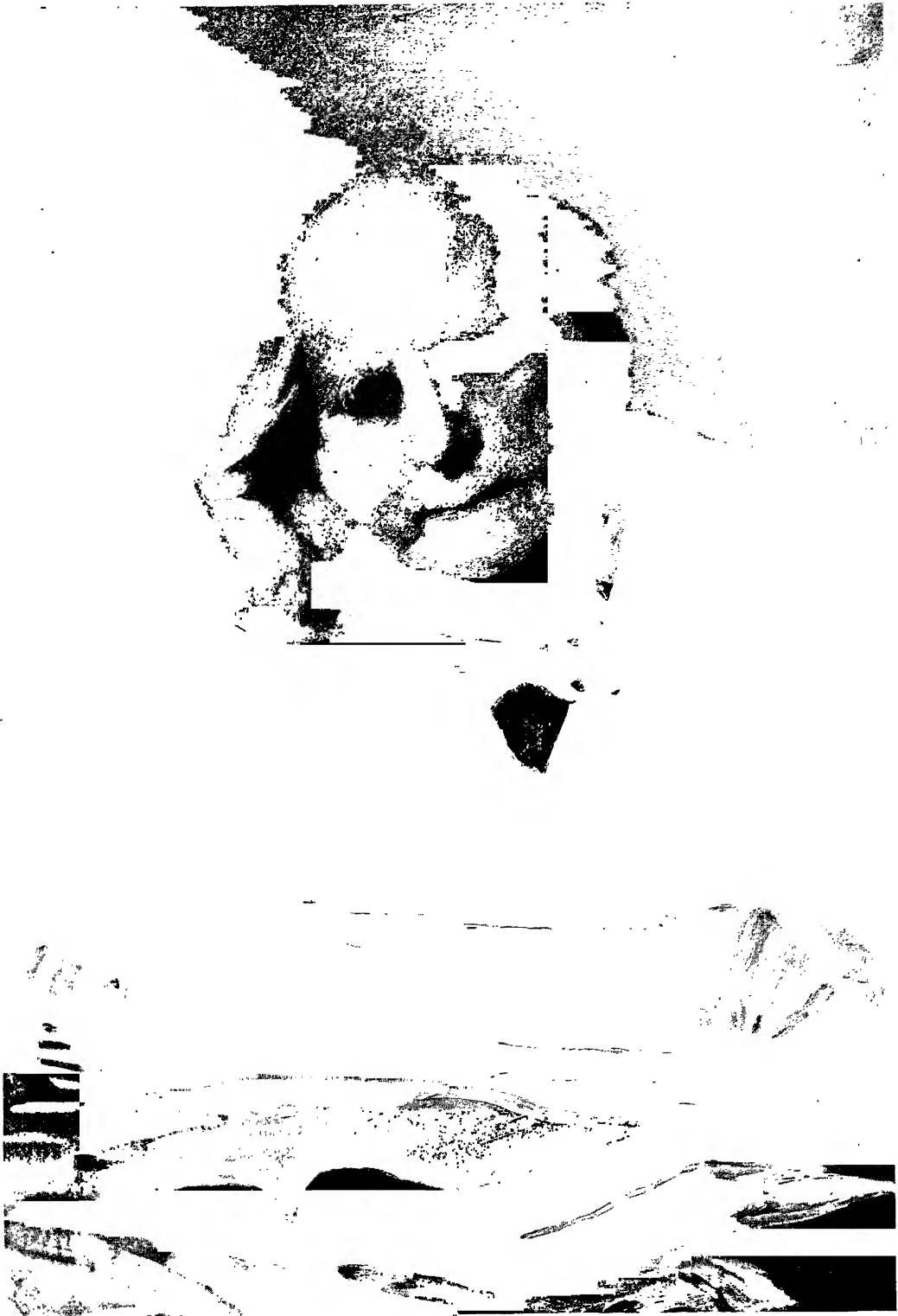
Folklore.

Van Gennep.

La Formation des Legendes. Par A. Van Gennep. Paris : Ernest Flammarion, 1910. Pp. 326. Price 3 fr. 50 c. **21**

M. Van Gennep offers us in this book the answers to five questions. First, What do we mean by the terms fable, tale (*conte*), legend, and myth, and what are the relations between these various forms of popular narrative? Second, What is the place of legends in the general life of the community, and in what way are they linked with other forms of social activity? Third, What is their value as documents for the purposes of ethnography, of geography, of history, and of psychology? Fourth, What are the laws of the production, of the formation, the transmission, and modification of legends? And fifth, What is the relative importance in literary production in general of the individual element as compared with the collective element? To do justice to so comprehensive a theme, or rather to a succession of comprehensive themes, in a book of some 310 pages demands a power of compression, of terse statement, and succinct argument, qualifications which our author, being a Frenchman, possesses in a happy degree. There is here no room for purple patches, for tropical forests as seen from a professorial library or for gorgeous sunsets. A work like this has, of course, the defects of its qualities. There is, and can be, little or no documentation. There is plenty of evidence that our author is not a mere *à priori*ist. We who are acquainted with M. Van Gennep's other works can testify to his reading and knowledge. We know him to be an accurate and thorough student of savage custom and lore, as well as an ingenious and acute psychologist. It would not be fair to pretend in a brief review to do more than draw the attention of workers in the field of anthropology to this book. We are likely to be busy for a long time to come with the problem of the part played by individual ability and genius in the development of society and of its many activities, especially in its earlier stages. The sanity and moderation of this book, together with its comprehensiveness, make it very useful to all who are interested in the study of legend and myth. Even those who do not accept his conclusions will respect the merits of style and conciseness which adorn M. Van Gennep's study of folklore.

T. C. HODSON.



SIR FRANCIS GALTON.

ORIGINAL ARTICLES.

Obituary: Galton.

With Plate C.

Gray.

Sir Francis Galton, M.A., D.C.L., F.R.S. Born, February 16, 1822; died, January 17, 1911. By John Gray, B.Sc. 22

By the death of Sir Francis Galton, British science has lost one of its most original and creative thinkers, and the loss is especially great to anthropology, which he may be said to have elevated, for the first time, to the rank of an exact science.

Galton had the advantage of belonging to a stock of great intellectual distinction; his grandfather on the mother's side being the celebrated Erasmus Darwin, and his cousin the still more distinguished Charles Darwin. On the father's side he was come of a good Quaker stock, some members of which, as for example the famous Captain Barclay of Ury, were of exceptionally fine physique. No one appreciated better than Galton himself the benefits he derived from natural inheritance, the laws and importance of which he has done so much to elucidate.

Galton's early studies were devoted to medicine and later to mathematics, he having entered Birmingham Hospital as a medical student in 1838, and Trinity College, Cambridge, in 1840. The study of these more or less exact sciences, must have exercised a great influence in impelling him to work out exact methods in that study of the mental and physical characters of man, which occupied almost exclusively the last forty years of his life.

In 1850 he organised an expedition to explore Damaraland, the scientific results of which were so valuable, that in 1853 the Royal Geographical Society awarded him one of its annual gold medals. Owing to this and subsequent work in connection therewith he was in 1856 elected a Fellow of the Royal Society.

Early in the 'sixties he began his studies in heredity, and in 1865 an article on "Hereditary Talent and Character" was published in *Macmillan's Magazine*, which clearly set out his views on a department of applied anthropology, he afterwards named *Eugenics*. Through his strenuous advocacy, eugenics is now beginning to exercise an important influence on social reform in all civilised countries.

One of the greatest achievements of Galton consisted in the application of exact mathematical methods to the analyses of anthropometric statistics. Quetelet was the first to apply the Gaussian curve to represent the frequency of anthropometric data, but Galton records that, though he once met Quetelet, it was from Spottiswoode that he received the first impulse in this direction. In 1886 Galton made the great discovery of the Correlation table, and, with the assistance of a mathematical friend, devised a method of calculating the coefficient of correlation which now plays so important a part in the interpretation, not only of anthropometric, but of all kinds of statistics.

In 1882 he wrote in *The Fortnightly Review*, "When shall we have anthropometric laboratories where a man may from time to time get himself and his children weighed, measured, and rightly photographed, and have each of their bodily faculties tested by the best methods known to modern science?" This important suggestion he afterwards realised by starting an anthropometric laboratory in 1884, in connection with the exhibitions at South Kensington. This was maintained at his own expense until 1891. It is of interest to mention that the Royal Anthropological Institute has resuscitated Galton's important undertaking by the installation (1909-10) of anthropometric bureaux in connection with the exhibitions at Shepherd's Bush.

Galton was President of the Anthropological Institute (1885-88) and Huxley Lecturer (1901).

The practical working of the finger-print method of identification is also due to Galton.

Among his more important works are *Hereditary Genius* (1869), *Human Faculty* (1883), and *Natural Inheritance* (1889).

He was on the Meteorological Council for thirty-four years, and invented many ingenious contrivances for making and recording meteorological observations, some of which are still in use.

Galton's genius was essentially that of the great engineer. Fortunately he preferred to apply the exact and practical methods of the engineer to the study of man—methods the future development of which may safely be left in the hands of the brilliant school which he has created.

J. GRAY.

Obituary : Galton.

Beddoe.

Sir Francis Galton, D.C.L., F.R.S. *By Dr. J. Beddoe, LL.D., F.R.S.,*
F.R.C.P.

23

My acquaintance with Mr. Galton—one hardly can think of him as Sir Francis, for our most accomplished biologist was not recognised by the British Government until he was nearing his end—began more than fifty years ago, and speedily ripened into friendship. But though we were very intimate I could have but little intercourse with him, as we lived one hundred miles apart. And there were compartments in the mind of this most many-sided of men that I never had an opportunity of knowing.

I never had, indeed, a chance of measuring his head, though I scarcely ever saw him without wondering at its peculiar shape, peculiar at least for England, and speculating as to what quality was wanting in him in connexion with that extreme flatness of occiput that suggested deficiency of part of the posterior cerebral lobe. But though there might possibly be superabundance, one could not think of deficiency in the nature of Francis Galton. Mild and pacific he was ; but it was from no lack of energy and courage in the man who risked his life among the savage Damara, and who taught us how to go to bed comfortably with a rifle. He had the solidity of his Quaker ancestors, a solidity that did not exclude, but gave steady quiet force to enthusiasm. Humour was the only quality one could conceive as lacking in him ; and we know it is apt to be so in the Quakers.

I may be permitted to recall an instance of his inventiveness in which I was personally interested. Knowing my methods of observation of colour, and the difficulties I occasionally had in making use of them *coram publico*, he contrived an instrument which could be carried in a pocket, and which would make, and record a division of a number of subjects into five categories, in accordance with the colour of the hair, or any other physical difference. This little instrument I made trial of, at his instigation, and found that it could be perfectly well worked with a hand in a trouser pocket, without the knowledge or suspicion of the subjects.

JOHN BEDDOE.

Asia : Central.

Joyce.

Note on a Number of Fire-Sticks from ruined Sites on the South and East of the Takla-makan Desert, collected by Dr. M. A. Stein.
By T. A. Joyce, M.A.

24

Among the lesser objects collected by Dr. Stein during his last journey in Central Asia were a number of fire-sticks, of which the best specimens are, by his kind permission, figured herewith. In every case except one the "female" stick alone was found, and all of these are typical of the apparatus by which fire is procured by the "twirling" method. In most cases before the formation of the "hearth," a V-shaped groove has been cut in the face of the stick at right angles to that in which the "hearth" is formed, parallel with the axis of the "male" stick when in operation. The hearth is then formed close to the edge of the stick.

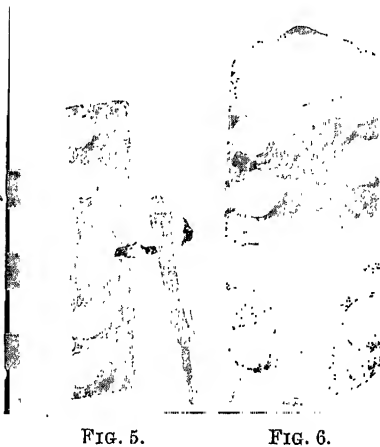
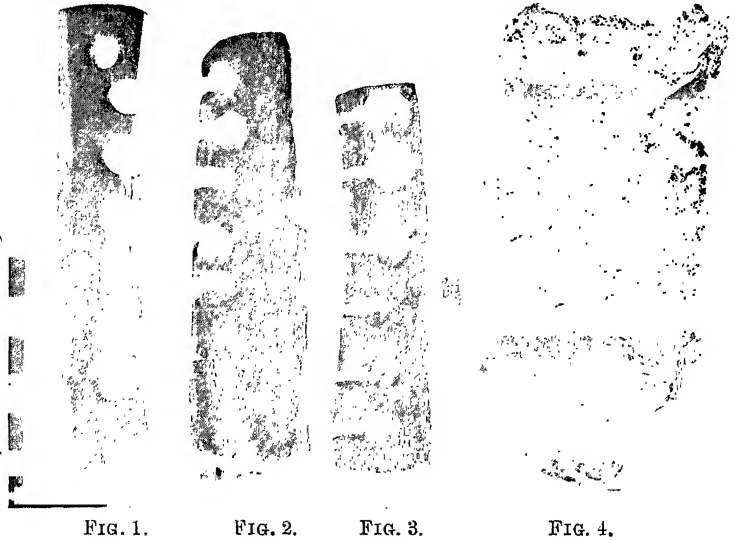
so that the fine dust produced by the friction pours out through the notch produced by the groove. This is well seen on the lower portion of the stick (Fig. 2). In other cases the hearth has been formed in the centre line of the stick, but is connected with the margin by a groove cut deeper than the lowest part of the hearth and deepening as it approaches the margin; this is seen in Fig. 3. It may be said at once that no importance can be attached to this slight difference, as the two sticks in question are a pair and were both found in the rough cloth bag (Fig. 4) among the ruins at Ender.

As remarked above, one "male" fire-stick was found, and is seen attached to the "female" stick (Fig. 5). The flattened conical point of

this is quite typical, and bears faint traces of the action of fire, but it could hardly have been used in its present form, since it is too short; probably it is a stick which had broken or become worn down, and had been made into a peg for suspending the other stick by having the other end sharpened. It is noticeable that in almost every case these "female" sticks were meant to be attached to something, since each is furnished with a hole obviously for suspension. In some cases this hole runs vertically through, as in Fig. 1, but in other cases two holes are bored to meet one another, from the under surface and from one of the marginal surfaces respectively. It is rather difficult to judge of the quality of the wood, owing to the extreme desiccation of the specimens, but it seems almost certain that the "male" sticks were of hard, the "female" of soft wood.

It is a little surprising to find in the heart of Central Asia, where one has been accustomed to regard the flint and steel as the typical fire-making appliance, apparatus for "twirling" which might, from their appearance, perfectly well have come from East Africa;

there is no reason to suppose that any of the specimens are of great age, since the sites where they were found were not abandoned until the latter part of the third century, and, therefore, the use of wood for this purpose was not dictated by lack of iron. Similar appliances are found in use among the primitive tribes in India,



and, for ceremonial purposes, among the civilised also. Moreover, the use of the *rupéia*, *tépεpov* and *ερχαpa*, were known in classical times (see *Theophrastus de Hist. Plant.*, v. 9. 7, and *de Igne*, 64). Consequently it is not unreasonable to suppose that in these fire-sticks we see traces of the Græco-Buddhist influence which appears so plainly in the local art.

Of the specimens figured, 1 and 6 are from Niya; 2, 3 and 4 from Endere; and 5 from Lop-nor.

T. A. JOYCE.

Australia.

Wallis.

Australian Marriage Classes. By W. D. Wallis.

In *Journ. Roy. Anthr. Inst.*, XL., pp. 165-70, the Rev. J. Mathew 25 restates his theory of the origin of Australian marriage classes. "It is briefly, that the two phratries represent two ancient, distinct races, which amalgamated to form the Australian race. One race was Papuanian, very dark, with curly hair. The remnant of it became extinct with Truganini, the last of the pure Tasmanians. The other was a stronger, more advanced, lighter coloured race, with straight hair, and akin to the Dravidians and Veddahs" (p. 166). In support of his theory the Rev. J. Mathew adduces nine reasons, four of them somatological, the remaining five linguistic. Our present concern is with the former.

"We have," says the writer, "phratries in New South Wales, Western Australia, and Queensland, whose names are respectively light-blooded and dark-blooded, or light-skinned or dark-skinned." Finally, "On visiting two aboriginal reserves in Victoria, four natives, one of whom was close on eighty and the other over sixty years of age, told me, when interrogated separately, that the old blacks professed to be able to distinguish members of the *Kirrokaitch* from those of the *Kafaitch* phratry and members of the *Bundyil* from those of the *Wa* by the quality of the hair. Two told me that one phratry had fine hair, the other coarse; and, corroborative of this distinction, a fifth native, belonging to Swan Hill on the Murray, taking hold of his hair said, 'I'm *Kirlla*, straight hair, other fellows are *Mukwar*, curly hair,' and went on to explain that the straight hair people could not marry among themselves but had to intermarry with the curly-hair people, and *vice versa*" (pp. 166-7). Thus the Rev. J. Mathew seems to support his contention by observed somatological differences which are at least perceptible to the native. The biological problem involved is not, however, so simple as he seems to take for granted. It involves very important assumptions to which every biologist could not subscribe.

As I understand the writer—and he has put his arguments with admirable clearness—Australian class exogamy is founded on racial exogamy. Let us call the one race A, the complementary race B. As a marriage system becomes well-established along these lines, race A becomes phratry A, race B becomes phratry B, and the two together make up the tribe. The writer does not tell us when he supposes this process to have begun; but in the light of the universal distribution over almost the entire Australian continent, and in the light of the great conservatism which pervades Australian social organisation, no one could intelligently maintain that this race-phratry exogamy did not begin many generations ago. Add to this the exogamous nature of this race-phratry organisation, and it becomes clear that a perpetuation of the somatological differences which originally existed is so highly improbable that we may call it impossible.

A never marries within A but always in B. Let us call the first generation of this intermarriage D and E respectively, according as its members belong to phratry A or phratry B. It is then evident that D is as much B as it is A, so far as ancestry is concerned, and E is as much A as it is B, so far as its ancestry is concerned; nor

does the question of matrilineal or of patrilineal descent in any way affect the problem. If, then, in the first generation the blood of the two races is evenly blended, and each successive generation is a further even blending, there being always as much blood of the original race-phratry A in any given individual as there is blood of the original race-phratry B—of necessity a constant ratio—how shall those race differences, certainly not great in the beginning, be preserved during future generations, even to the present time? Or let us suppose that amalgamation does not take place, but that in any given family some of the members show marked characteristics of phratry A, others of phratry B. Even so they must all be grouped together, either in the phratry of the father, or in that of the mother; and I do not understand how these distinctions could be gathered into the original race-phratry divisions, since the prevailing social organisation must result in continual attempts to break down any somatological differences that may at one time have been identical with class divisions.

Aside from these objections to his argument, I do not believe that the facts adduced by the Rev. J. Mathew lend weight to his contention. In the first place a glance at the totems and phratries of different tribes as recorded in Howitt's *Native Tribes of S.E. Australia* shows that colour distinctions are not consistently adhered to. For example, how does it happen that, in the Wakelbura tribe the black bee is in the *Malera* phratry, while the black duck is in the *Wuthera* phratry (p. 112)? Again, in the Wotjobaluk tribe black swan, white gull, white-bellied cormorant, small black cormorant, grey heron, black duck are in the *Gamutch* phratry; while in the *Krokitch* phratry are grey kangaroo and red kangaroo (p. 121)?

It is possible that the Rev. J. Mathew makes a further false assumption when he attributes (implicitly) the colour concept in our descriptive names of these animals to the Australians, whose terminology is built upon an absolutely different basis. We speak of two species of animals as *grey* kangaroo and *red* kangaroo, and for us they are a *grey* species and a *red* species. When the Australian speaks of the one as *Gori* and of the other as *Burra*, does he think of the one as *grey* and the other as *red*, any more than we, when we see a reference to Howitt, think of a green book, and, when we see a reference to Mr. Lang, think of a blue one? By *Jarb-jurk* and by *Burtita* the Australian refers to the same animals that we have in mind when we say that these are respectively the *white* gull and the *white*-bellied cormorant. But it does not follow that he thereby recognises the common concept of *white* which is stated in our descriptive nomenclature. Indeed, in all the lists given by Mr. Howitt the native terms give us little reason to suspect that the distinctions in size and colour which go to make up Mr. Howitt's descriptive names of totem objects are distinctions observed by the savage; or that he is ordinarily aware of such distinctions until some special demand directs his attention toward them. It is true, as Mr. Lang says, that "in the phratry names of so many tribes . . . we observe "the marked contrast in colour or in habitat . . . of the opposite exogamous sets" (MAN, 80, 1910, p. 133). But it is quite false to deduce from this—and Mr. Lang draws no such conclusion—that therefore the Australian observes this marked contrast. His perceived contrasts are probably quite different, and may ignore our point of view altogether, just as we return the compliment by absolutely ignoring his.

In conclusion, it seems probable that the statement made by the native at Swan Hill with regard to his phratry was nothing more than an explanation of the marriage system. If, in reply to a question, I say that my name is Wall, and say that my friend's name is Well, and point to a wall and a well respectively, it does not follow that I am indicating a resemblance between myself and a wall, and between my friend and a well. It would, however, not be strange if savages imagine an appropriateness between the names imposed and personal characteristics, and believe in the through-going correspondence of name and observed characteristics. How else shall

we explain such beliefs as those which make thirteen and Friday unlucky—a belief that, to the individual accepting it, is abundantly proved in experience?

W. D. WALLIS.

Africa, Central.

Torday.

A Neolithic Site in the Katanga. By E. Torday.

26

I should like to call the attention of any anthropologist or archæologist who may now, or in the future, be travelling in the neighbourhood of Lake Moero, to a neolithic site which exists on the Belgian shore. Here the Lukonzowa, an unimportant brook a few hundred yards from the former headquarters of the Katanga Comity of the same name, falls from a great height into the lake. At the top of the falls may be seen a number of grooves in the rock, which are obviously the result of polishing stone axes. These grooves are very noticeable and have attracted the attention of many people, none of whom, however, had any knowledge of archæology, and who have been greatly puzzled as to their meaning. There are many Europeans in the Kantanga now, and I am quite sure that the Belgian authorities would gladly assist in any investigation; in fact, I believe that they might be induced to take the initiative in the matter.

E. TORDAY.

India: Ethnology.

Braidwood: Crooke.

A Note on the Meaning of "Meriah." By H. S. Braidwood and

W. Crooke, B.A.

27

The custom of human sacrifice among the Kandhs or Khonds of Orissa and Ganjām, who performed this rite with the object of promoting the fertility of their fields, is of great ethnological interest, and has been elaborately discussed by Professor J. G. Frazer (*The Golden Bough*, 2nd edition, ii., 241 *seqq.*) The origin of the name Meriah used to designate the human victim in this sacrifice, has never, I believe, been satisfactorily explained. Professor H. H. Wilson (*Glossary of Judicial and Revenue Terms*, 1855) gives: "*Meria* or *Meriya*, a human victim, usually a child or young person, kidnapped, and, after a season, sacrificed by the Khonds, a barbarous race in the hills west of Cuttack." Colonel E. T. Dalton (*Descriptive Ethnology of Bengal*, 1872, p. 29) says, speaking of the Miri tribe in Assam, that the title of this tribe means "mediator or go-between, and is the same word as *miria* or *milia* used with the same signification in Orissa. Perhaps the *meriah* applied to the sacrifice of the Khonds is a cognate word, the *meriah* being the messenger between man and the deity." This for many reasons seems improbable. I recently made inquiries into the matter through the Collector of Ganjām, which contains 139,000 Khandhs. I have been favoured with a reply from Mr. H. L. Braidwood, Headquarters Sub-Collector, which appears to me to deserve publication. He states that the word comes, as might have been expected, from the Kandh, not the Oriya dialect. In Oriya it is always spelt *Mēriā*, the *r* being soft, and the final, though written *ā*, is generally pronounced *ă*. Being a Kandh word, it has probably no connection with any Sanskrit root. According to the *District Manual of Ganjām*, *meriah* is probably the Oriya form of the Kandh *meroi*, *mervi*, or *mrivi*, "a human victim." The *ā* in *mēriā* may simply be the common personal termination of Oriya added to a Kandh word. The Kandh interpreter at Ganjām, who is an Oriya, says that *mrivi*, *meri*, and *tohi* are used by the Kandhs in various parts of their country, as the name of the human victim. W. CROOKE.

England: Archæology.

Robarts: Collyer.

Additional Notes upon the British Camp near Wallington. By

N. F. Robarts and H. C. Collyer.

28

The favourable reception accorded to the previous notes upon the British camp situated on the site of the Southern Hospital of the Metropolitan Asylums Board

submitted to the Institute in 1904, encouraged us to make further investigations, permission having been given us to excavate a portion of the ditch of the camp whilst the buildings were in course of erection, in the hope that by so doing, the latest date when the settlement was inhabited might be ascertained.

During the progress of the work, one or other of us was constantly present, so that we were able definitely to fix the approximate position from which the different finds were taken.

The excavation was commenced on 21st July 1905, and was continued for just a fortnight, Messrs. D. Stewart and Sons, contractors of Wallington, furnishing us with the necessary labour.

Choosing the most southerly point of the hill a little to the east of the "Isolation Ward," and east of the spot at which, in the earlier paper, it was shown that there was probably an entrance road into the camp, we endeavoured to locate the ditch by cutting two parallel trenches running due north and south, 120 ft. apart, the western one being about 80 yards, and the eastern about 120 yards, east of the Isolation Ward of the Hospital.

In order exactly to locate the position of any traces of human occupation we might discover, the trenches were first dug to the depth of one spit (6 ins.) throughout their entire length—say 52 ft. in the case of the western trench, and 37 ft. in the case of the eastern one.

Both were first sunk to the depth of 18 ins. at the north end, and in both cases it was found that the southerly end of the trench bisected the ditch, which swept a little more to the south than was anticipated, when taking a line from the part exposed in the Isolation Ward, mentioned in the previous communication.

The disturbed soil in the trenches varied from 1 ft. 6 ins. in depth at the north ends to 2 ft. 4 ins. at the south, where the trench struck the north side of the ditch, the ploughed land having silted to the lower depth since it was first cultivated, the slope of the hill being well defined, and the sand, of which the soil was composed, being evidently washed down very easily after it had once been disturbed by the plough.

In the trenches to the above depth (2 ft. 4 ins.) we found :—

Small fragments of British earthenware.

Small pieces of sandstone (portions of mealing stones) some burnt.

A broken neolithic axe (unpolished), depth 24 ins.

An echinus.

Neolithic scraper.

Flint core.

Flint flakes, used and unused.

A number of burnt flints.

A piece of Roman pottery.

All these objects being in disturbed ground may have travelled from the surface of the higher ground. The specimen of Roman pottery was the only Roman article found in the course of the whole excavation, and it must be remembered that it was in disturbed ground at a depth of not more than 2 ft. 4 ins.

At a depth of 1 ft. 6 ins. at the north end of the west trench a considerable number of burnt flints were discovered lying near together, probably originally forming a hearth, which had been disturbed by the plough.

There were no signs of a vallum, if such ever existed (as is probable); being formed of sand it would have been entirely washed into the ditch before cultivation began, or been thrown down to fill up the ditch. As the transverse trenches were not extended beyond the south side of the ditch we did not ascertain if there had been any counterscarp on the outer side; but if there had been one originally, as the field showed only a natural slope, it had probably been either denuded or ploughed away.

In opening up the ditch the soil was removed in transverse sections for the full width of the ditch, so that the position of each object could be ascertained, the cross one being reduced, as greater depth was attained, and it became clear that the full width of the ditch was laid open, and that its sides had a sharp and regular slope.

Upon the original surface line the full width of the ditch was found to be 12 ft.

To a depth of 1 ft. 6 ins. the soil contained modern pottery and iron, all having apparently been introduced under cultivation.

Below this was 1 ft. to 1 ft. 6 ins. of redeposited clayey sand, and then upon the sides of the section was seen the old dark surface line of decayed vegetation, from which in a V shape the banks of the ditch ran down to a point, meeting at 7 ft. below the original surface line, proving that the ditch was originally 12 ft. wide and 7 ft. deep.

After having carefully noted for the first day or two the positions from which the objects were taken, it became clear that they all lay either in the first 2 ft. 6 ins. from the surface (the disturbed soil), or upon the banks of the ditch, or below 3 ft. from the old surface line, which 3 ft. consisted of dark clayey sand.

All the finds mentioned above as taken from the transverse trenches were therefore washed or moved into position after the ditch was filled up to the old surface line, as they lay in the 2 ft. 6 ins. or 3 ft. of soil over the ditch or in the trenches on its north side, where they were not sunk down to the old land surface. The conclusion, therefore, is that the above finds were all originally deposited on the higher ground in the interior of the camp, possibly even after the camp was abandoned, and that they were washed down or brought down by the plough.

Below the 3 ft. of dark clayey earth in the ditch the banks apparently curved towards the centre, the 2 or 3 ins. of vegetable soil on the banks gradually thickening to 12 or 18 ins. at the bottom, which soil becoming darker and stiffer the deeper it got, contained the great majority of the finds we discovered.

Below this black soil further excavation showed that the ditch was filled with slightly clayey yellow sand for a depth of 1 ft. 6 ins. to 2 ft., the banks meeting at a sharp angle at a depth of 7 ft. from the old surface line.

The history of the ditch, therefore, appears to be this, that excavated in Thanet sand in a V-shape to the depth of 7 ft. and a width at the top of 12 ft., the vallum and banks were almost immediately washed down and filled the ditch to the depth of 1 ft. 6 ins. to 2 ft., destroying the V-shape and altering the straight sides of the ditch to a gentle curve.

In the lowest position, 1 ft. 6 ins. to 2 ft. from the original bottom of the ditch, were found bones and teeth of horse, ox, dog, or wolf, flint flakes and cores, but very little pottery.

The ditch was subsequently used as a cooking place for a long period, during which accumulations took place until a black stratum of 1 ft. 6 ins. to 2 ft. in thickness was deposited, consisting largely of carbonised materials and vegetable matter.

The settlement was then probably abandoned, and denudation from the vallum took place, or the ditch was artificially filled up with the soil from the vallum until the original surface was reached.

Vegetation either grew upon this soil as it accumulated, rendering it darker, or it became waterlogged, the water being unable to sink through the clayey carbonaceous bottom, thus discolouring the sand.

Further denudation from the hill above took place until 1 ft. 6 ins. had accumulated over the ditch above the old land surface, but the water having then free course to lower ground, not being arrested in the new ground in the filled-in ditch, passed freely away and the sand was therefore not discoloured.

Agriculture then recommenced and buried Roman and mediæval objects to the

depth of 6 ins., and from that time to the present the plough and ordinary denudation produced 1 ft. more accumulation of soil, so that ultimately Roman and mediæval objects mixed with neolithic implements and British pottery from the surface of the camp are found throughout the 1 ft. 6 ins. overlying the original surface and above the ditch, forming the cultivated soil, whilst denudation and agriculture have destroyed all vestiges of hut foundations within the camp, leaving only here and there some disturbed hearths and burnt flints.

The date of the camp and the civilisation of its occupants next demand our attention.

As already mentioned, the ditch when first made had the misfortune of having banks which were easily washed down by heavy rains—the loose sand of the vallum would be still more affected by atmospheric conditions than the banks formed of solid Thanet sand, through which the ditch was dug. The washings from the vallum and banks of the ditch soon covered up flint cores, flakes, bones, and a little pottery.

There was found sufficient of the latter to satisfy us that the makers of the ditch used the same class of pottery as the latest inhabitants, and that they used flint implements; but whether bronze had been introduced when the camp was first made there were no evidences to show.

The discovery of stains of bronze or copper, and a bronze brooch found upon the exterior banks, and a piece of malachite and cuprite, showed that the later inhabitants at all events were in the bronze stage, though the numerous flakes and cores of flint showed a considerable contemporaneous use of stone.

We may mention that the exterior bank of the ditch had a much thicker deposit of carbonaceous matter upon it than there was upon the inner bank, no doubt through its being much more easy of access for cooking, &c.

The camp when first constructed may have been constructed in neolithic times, as flint flakes were fairly abundant at the bottom of the ditch, whilst there was no trace there of bronze or copper, although there were a few fragments of pottery which appeared more and more frequently as we drew up to the level of the old land surface, but as the pottery was of the same character throughout, from the very lowest point of the ditch right up to the old land surface, it is most probable that the camp was continuously inhabited by the same tribe from its formation until its destruction or abandonment without any break in continuity.

N. F. ROBERTS.

H. C. COLLIER.

REVIEWS.

Australasia.

Brown.

Melanesians and Polynesians: Their Life-Histories described and compared. By George Brown, D.D. London: Macmillan & Co., Ltd., 1910. Pp. xv + 451. Price 12s. net.

29

In his preface Dr. Brown tells us that his "acquaintance with the natives of the "East and West Pacific extends over a term of forty-eight years." He spent fourteen continuous years in Samoa, with later visits. In 1875 he landed in New Britain, when there was no white man living there. Here he spent five years, only broken by two visits to Australia, and he has revisited the group several times since then. Besides these places he has visited the Solomon Islands, and other groups in the Western Pacific, and he is acquainted with the "Samoan, Tongan, Fijian, and New Britain "languages." In the present work he does not undertake a general account of the Melanesians and Polynesians; indeed, such an attempt would utterly destroy the value of the book. The account is "only of those with whom I have had close

"acquaintance." In describing the Melanesians his observations are, in general, on "the people of New Britain . . . and more particularly of the Duke of York Group." This restriction should be borne in mind in reading the work. The remark on p. 23 that "there is but little difference between the manners and customs of the people living on the larger islands of New Britain and New Ireland," is hardly likely to stand in the light of the later and more detailed researches which have been made; though, unfortunately, New Ireland has been so largely unpeopled through the labour traffic, that the field of observation here is sadly narrowed.

For the Polynesians Dr. Brown generally takes the Samoans. It would have been better to have shown, more particularly by the title, the fields covered by this book. The choice of vague and general titles (which may not be unconnected with the purpose of seeking a wider public) is one which should not be encouraged, even in a work which is not professedly scientific.

It is clear that we have in this book the conditions for a most useful collection of ethnological data, particularly as the author promises us that he has no pet theories to distort his facts or intrude themselves into their presentment. As he says, we have had from the South Seas examples both of the scientific fad and of the invention of sensational "facts," where the truth is too drab for the popular mind. A collection of objective material (as far as may be), however scanty, from this quarter is very welcome. Anyone who has had the slightest experience of "South Sea yarns," and their tellers, will be ready to disbelieve almost anyone and anything from the Pacific. A welcome feature in Dr. Brown's work is that there is no long and fruitless—owing to the present state of our knowledge—discussion of the prehistory of the Pacific peoples. This has too long been the classic ground of what we may call the mythic stage of ethnology; it may well become now its Elysian Fields. Moreover, the intrusion of general theories into the account of a special area, tends to spoil this; while the former are necessarily based on too slight evidence. What Dr. Brown has to say in the way of general theories is, happily, kept apart at the beginning of the book.

In his first chapter Dr. Brown gives a short geographical sketch of the Pacific groups he is acquainted with. As far as his experience goes he is "inclined to believe" in the old theory that by far the largest proportion of the islands in the Pacific "are either the tops of mountain ranges or have been uplifted by volcanic agency." In eight pages he then gives his view on "the vexed question of the original home of the races who inhabit the large groups of islands in the Pacific." He sees no reason to alter the conclusion which he reached in a paper published in the *Journal* of the Institute, February 1887, namely, that the Melanesians and Polynesians are from one stock, the Melanesians being now the oldest representatives.

But his views on the "pre-Malayan" race in Malaya have since then been modified. He believes (mainly on the evidence of language) that this race was one of the Turanian races of Asia, and was a Negrito people, perhaps extending as far as Burma on the mainland. He thinks, however, that the Melaneso-Polynesian languages have been very much modified through immigrations from the Aryan-speaking races on the Indian mainland. The discussion, however, of this whole question is difficult owing to the present scantiness of our knowledge of the Melanesian and "Papuan" tongues. Dr. Brown rightly insists on the importance in comparing the Oceanic tongues, not of certain ordinary words for objects, but of root words and particles. With Wallace Dr. Brown believes in "one great Oceanic or Polynesian" race.

What Dr. Brown gives as a "striking example" of the identity of the Melanesian and Polynesian languages, namely, the two words for "house" in Duke of York Island,

ruma (found in Malaya) and *pal* (an outhouse; Polynesian *fale*, *vale*, *whare*) is found also in the Bougainville Straits speech, where the forms are *numa* and *falefale* (a temporary shelter house), the Polynesian in each case designating a less important object.

The rest of the work is given up to the sociology and culture of the peoples. There are chapters on family life, war, religion, magic, morals, tabu, sickness and death, property, hunting and fishing, and so on.

Dr. Brown observes that in Samoa the villages used to be more inland than they are now: there has been a movement to the coast of later years. This is a phenomenon which is seen also in the Solomon Islands; whether it takes place or not will depend on whether the direction of danger has been from the sea or from the bushmen: "in New Britain," says Dr. Brown, "the coast natives' villages are not built far from the beach for fear of attacks by the bushmen." In the island of Malaita (eastern Solomons) there are two very distinct sets, bushmen and salt-water-men, living in constant enmity, broken only by periodical markets, when their necessities drive them to a short truce. Many of the Malaita villages are artificial islets off the mainland surrounded by walls. In Chapter III. is an account of the Dukduk, which was written from information given by a member of the society. Dr. Brown somewhat inadequately observes that "one impression made upon my mind at the time was, that the principal object appeared to be to extort money from anyone else who was not a member, and to terrify women and those who were not initiated." But it is evidently a far more complex institution than this, and bears marks of ancestor worship. There are also various other New Britain ceremonies (*malira*) connected with youth. We are likewise given a good deal of information as to birth and marriage customs.

In his notes on cannibalism Dr. Brown wisely rejects the attempts to account for it by the scarcity of animal food, and refutes the idea that cannibals are particularly ferocious and repulsive. As he says, "Many of them are no more ferocious than other races who abhor the very idea of eating the human body." He does not "think that the New Britain people ever practised cannibalism for the purpose of acquiring part of the valour of the person eaten."

In Duke of York Island there are two exogamous classes with a leaf-like insect, and the *mantis religiosus* as respective totems, each class calling its totem "our relatives," but the author does not think "they believe that they were descended from them. Neither class will injure its totem, and any injury inflicted by one class on the totem of the other would certainly be considered as an insult, and would occasion a serious quarrel." Lands, &c., belong to one or the other of the two classes; in-marriage would almost certainly lead to the guilty pair being killed; *huon* (incestuous) is also applied to anyone killing or eating one of his own class. The children follow the mother's class.

The "New Britain people" call the soul *nio* or *niono*, probably the same word as used in the Bougainville Straits (*nunu*); it survives death. There is also a *niono* of the objects which may accompany a dead person to the next world. In Duke of York the abode of the dead is a small island; in "New Britain" the idea of its whereabouts is hazy. Life in the next world is much the same as here; there seems to be no moral retribution except that niggardliness (and perhaps certain other offences) is punished. It would seem that the souls of the dead go into the body of some animal (for example, the flying-fox). Souls are invoked by their kinsmen, but Dr. Brown says, "I have never heard of any primitive ancestors of the tribe being worshipped in connection with any animal apart from the sacredness which is attached to the totem of the family." There is a class of spirits called *tebaran*, generally evil; they are the disease bringers, and in some cases are the souls of dead human beings; but it looks

as if in general they are of non-human origin. There are also *tebaran* attached to wells, rivers, pools, and so on. There are further certain higher evil beings called *kaia*. Dr. Brown thinks that on Duke of York there is a belief in a "supreme deity" ("he who made us," or "someone who made us"); but he is not the maker of the world, though he takes an active interest in the affairs of men and prayers are offered to him. There are also spirits controlling the weather.

Dr. Brown visited the Shortland Islands (Bougainville Straits) and gives at length the information he received from Mr. Macdonald, one of the first traders to settle there; he is mentioned by Ribbe, and Dr. Frazer has made use of these notes in his last work.

On the tabu, Dr. Brown rightly remarks that it owes its power not merely to the fear of punishment from the living (indeed this element is often wholly wanting), but "to a dread of some supernatural powers of magic which will certainly" afflict an offender. The essence of the tabu in Oceania will almost certainly be found to lie in that it is a conditional curse or a potential magic.

Dr. Brown refers to the want of traditions as to their past among New Britain people; and this agrees with observations in the Bougainville Straits; he could not find any tradition of former migrations. We are given some of the Samoan tales and traditions; it is to be hoped they will all be published, and in the original text. We have the tale of the origin of death, in which occurs the motive of men dying through not casting their skins.

Linguistic material of every kind is among the most valuable data which the missionary can give us; it is a knowledge for which a long residence in close touch with the natives is generally needful; not only is it intrinsically valuable but it puts a powerful instrument in the hands of future researchers, and makes easier the acquiring of new languages. It is, moreover, a field in which little is felt of preconceived ideas. Dr. Brown has written a most useful book, in which he has been very successful in keeping the bare record of facts apart from interpretations and general statements; but at the end occurs a passage which shows the danger of general surveys based on too little evidence; he makes the extraordinary statement that "the Melanesians had no hereditary chiefs, no form of settled government, whilst the Samoans and other Polynesian races had both." The work is, however, to be recommended as a good collection of ethnological material, and our debt to the writer will be many times increased when he publishes his philological material. G. C. WHEELER.

Peru: Archæology.

Schmidt.

Baessler-Archiv. Beiträge zur Völkerkunde herausgegeben aus mitteln des Baessler-Instituts. Über altperuanische Gewebe mit Szenenhaften Darstellungen. Von Dr. Max Schmidt. Band 1, Heft 1, mit 4 Tafeln in Schwarz und Mehrfarben-Lichtdruck sowie 49 abbildungen im text. Leipzig und Berlin: Druck und Verlag von B. G. Trübner, 1910. 30

This is the first instalment of a new publication which is to appear from time to time under the general editorship of Dr. P. Ehrenreich. In the selection of the articles and monographs which will appear in its pages, priority is to be given to those which deal with collections in German museums; in fact, the publication is to be primarily ethnographical and technological.

The selection of the first paper has been particularly happy. In the first place the name of Baessler is connected chiefly with the study of South American archæology; in the second, the subject of Peruvian textiles is one which lends itself to attractive illustration; in the third, the name of Dr. Max Schmidt is sufficient guarantee of the value of the monograph.

The recent researches of Dr. Uhle at Pachacamac, Nasca, and the valleys round Trujillo have done much towards setting the study of South American archaeology upon a scientific basis, and his attempts at sequence-dating have shed much new light upon the results of former excavations. Dr. Schmidt now claims that the textiles of the coast, which correspond with two of Dr. Uhle's periods, exhibit respectively structural differences of so important a nature as to imply at least a specific difference in the culture associated with each of periods to which they refer.

The textiles in question are, firstly those which, from their inwoven designs, are associated with the so-called Tiahuanaco culture, including those with the geometrical designs characteristic of Yca; and secondly, those with more naturalistic ornament which were made so familiar to students by Reiss and Stübel's great work on the Necropolis of Ancon. Dr. Schmidt holds, on good grounds, that the former were woven without any mechanical appliance, such as is implied in a loom, while the latter are loom-made. Further, he points out that the small longitudinal slits, which occur whenever a line in the design corresponds with the line of the warp, and which are a feature of the latter type of textile, are lacking in cloths belonging to the Tiahuanaco period. The reason for this is that the weft threads of one colour interlock with those of the other whenever a vertical line occurs in the design, but that in the loom-made textiles no such interlocking occurs. He argues that it seems incredible that so simple an expedient should have been forgotten, unless we suppose that the old culture was superseded by one specifically different at the time when the loom was introduced.

The author then proceeds to an interesting discussion of the designs which appear on the textiles, with remarks on the attempts at perspective, conventionalisation, and the meaning of the scenes depicted. His observations are acute and of considerable value, but in one respect they seem to call for criticism. He shows that a certain figure is shown repeatedly accompanied by certain emblems; that these emblems may be significant, in so far as they probably enabled the beholder to recognise the identity of the figure, may be readily granted, but surely it is misleading to dignify them by the name of "a kind of picture-writing" (*eine Art von Bilderschrift*)? Much has been written on the question as to whether the Peruvians possessed any form of writing, but more cannot be adduced from the evidence than that at one period certain pictures were painted to commemorate certain events, while the negative evidence as regards any actual form of picture writing in pre-Spanish days is very strong. It seems expedient, therefore, to be extremely wary in the choice of words when dealing with this subject, and it appears to the reviewer a misuse of terms to apply to an emblem, which appears on the face of it to be exactly parallel to the lion of St. Mark or the eagle of St. John, the words "*eine Art von Bilderschrift*." Still less excusable is it when the author later on drops the qualification and speaks roundly of "*Altperuanisches Bilderschrift*," applying the term, amongst other designs, to what is no more than a somewhat conventionalised representation of waves in a boating scene. Apart from this the article is a careful study of Peruvian textile art, based upon the magnificent collections in the Berlin Museum, and as such is a real contribution to science.

A word of praise must be said with regard to the form of the publication, which is well printed and admirably illustrated, one of the large coloured plates being especially worthy of commendation. The scheme in accordance with which the Baessler-Archiv has been inaugurated is extremely happy, and promises to result in the publication of monographs of great importance, especially if augury be taken from this the first instalment.

T. A. J.

Africa, West.

Dennett.

Nigerian Studies, or the Religious and the Political System of the Yoruba.

By R. E. Dennett. Macmillan, 1910. Pp. xviii + 235. Price 8s. 6d. net.

31

A new book by Mr. Dennett is sure to be welcomed by all students of African religions; but it is no less sure to be called fantastic by certain critics who lack the qualifications Mr. Dennett rightly holds as vitally necessary to the comprehension of his work. The student will need to have a "primitive mind" attitude if he is to understand the ideas of the primitive man, who does not possess sufficient culture to express the mysteries that have been unconsciously revealed to him. The reviewer in the *Times* declares that the quaint symbolism seen by Mr. Dennett in the religious system of the Yoruba can scarcely have been in any black man's mind until Mr. Dennett put it there; but surely latent symbolism is to be found in all religions. A debt of gratitude is due to the author for having attempted to explain the hidden ways of the negroes' thought to those who have not had the advantage of his long experience in West Africa.

The most fascinating feature of this book is the lucidity with which it shows how religion has followed the development of social organisations. The very first stage of Yoruba religion is the outcome of an effort to explain the mysteries of reproduction and of decay, and it is Jakuta, the thrower of stones, namely lightning, the most awful of natural phenomena, which becomes the first unique god. It is only later, under foreign influence, that Olorun, the owner of the sky (I would suggest the Sun-god) takes its place. In this very primitive stage religion implies no duties to the divine powers; there are no prayers, nor is there a cult. At a more developed phase Jakuta is identified with a deified ancestor, the King Oyo, the temporal head of the Yoruba race. And as the government of the country passes out of the hand of the village chiefs and becomes more complex, the Iyaloda (queen-mother) representative of motherhood, the Oba (king) representative of fatherhood, the Balogun (the war chief) representative of mother's brother, that is to say, in a matriarchal system, the personification of authority, and the Bashorun (the head of the council) representative of sonship, that is to say, the people, find their counterpart in the heavenly government in Odudua, Jakuta, Obatala, and Ifa. The Ogboni (senatorial society), a political, social, and secret society, is the king's chief consultative chamber, and we find in the heavenly government a corresponding number of Orishas (deified ancestors).

As the gods are the divine equivalent of the earthly powers, so the seasons recall to the Yoruba the stages of human life. The dry season, the part of the year in which nature sleeps, is not divided into months; in the black man's mind it does not form part of any year, but is simply the period separating one year from another. The five months of Nature's activity stand for the corresponding stages of human life: First month, the time of planting represents copulation; the second, the period of germination, conception; the third, harvest time, pregnancy; the fourth, the time of putrefaction, stands for death; and finally, the fifth, the time of storing represents birth (and memory).

I am afraid I am unable to follow Mr. Dennett (p. 99) in the attempt to bring the order of the Orishas into harmony with Genesis; their correspondence one to another seems to me rather too far-fetched. I admit the author's ingenuity, but see nothing more in this part of his classification than a clever *jeu d'esprit*. I also have my doubts regarding the story of Shango as related by Mr. Pelegrin on p. 171. It sounds as if it had been arranged to suit the taste of the Christian inquirer (an effort not rare amongst natives, especially if Christians themselves). According to this account Odudua first sent "Truth" to the people. Dissatisfied with this, they preferred to be ruled by the Orisha Iro, "the lie," "who made

"images" and told those who fell sick to gather such-and-such a herb and make medicine, which, when taken, causes the fever to pass away. Has Christian Science made its appearance in Nigeria?

The marriage restrictions of the Yoruba claim special attention. Each person has an Orisha, an omen (the exact meaning of which I cannot trace), and a plant and an animal tabu. Persons who have any of these Ewawa in common are not allowed to marry. Ewawa are inherited for four generations only, and it is the duty of the priests of Ife to study the genealogy of every child and then decide which its Ewawa are to be. The list given, p. 182, shows the difficulty of this task. By the way, on p. 183 read "Funtumia elastica" instead of "Funtunsia."

Mr. Dennett's main point is that, if man has developed from a non-speaking animal stage to his present cultivated and speaking stage, his knowledge of things and the way of expressing his ideas should have been developed at the same rate. Mr. Dennett does not claim to have finally solved the problem, but no one can deny his merit in having raised such a far-reaching question, undeterred from his research by adverse, nay, even unfair criticism. Mr. Dennett deserves special thanks for acceding to a request, set forth in my review of *At the Back of the Black Man's Mind*, namely, to make allowance for the limited understanding of his readers and reviewers. His last book is certainly far plainer reading than his former works. All Mr. Dennett's books are the production of a rarely sincere pioneer; they are of high value, and I can only say that the more he gives us of them the better shall we understand the black man's unconscious cerebration. E. T.

America, North.

McClintock.

The Old North Trail, or Life, Legends, and Religion of the Blackfoot Indians. By Walter McClintock. Macmillan & Co., Ltd., 1910. Pp. xxvi + 539. Price 15s. net. **32**

The author first visited the country of the Blackfoot or Siksikaua Indians as a member of the United States Government Expedition, which had been sent to the North-West by the National Forest Commission to report upon the advisability of forming certain forest reserves. He succeeded in a remarkable manner in winning the confidence and friendship of the Blackfoot, and lived with them in their camps at various times. He was formally adopted as a son by a noted chief, "Mad Wolf," and made a member of the tribe under the name of "White Weasel Moccasin," (A-pe-ech-eken), thus being afforded the amplest opportunities of studying the tribal rites and ceremonies, to which he was freely admitted, and in some of which he took part. He also learned the tribal customs, traditions, and legends at firsthand from the older chiefs, who had roamed the country at their own sweet will before the white man drove them back into the narrow reservations, where they now lead a weary and monotonous existence. Mr. McClintock's book is consequently of much value and interest to ethnologists, as the older Indians are fast dying off and the rising generation are losing touch with the ways and traditions of their forefathers.

The leading features of the Indian religious creed, the belief in one all-good and powerful Great Spirit, in evil spirits which have to be propitiated, in the spirits of birds and animals such as the grizzly bear, the buffalo, the beaver, the wolf, the eagle, the raven, and many others, are exhaustively discussed. The author also tells us the manner in which the animal and other spirits originally appeared in dreams to the founders of the clans which bear their names, and gave directions for the "medicine making" or ceremonials to be performed in their honour. The actual ceremonies are described in detail, and chief among these is, of course, the celebrated Sun Dance, the great annual religious festival of the Blackfoot. Mr. McClintock dwells impressively upon the remarkable symbolism of the ritual, and the elevated ideas and

teachings contained in the ceremonial. He sheds upon this and similar gatherings what will be a new light to many who have regarded them as possessing demoralising tendencies. Various sports, games, and dances are also described at length, while details are given of that mysterious "sign language" by which Indians of different tribes and ignorant of each other's language can converse freely—a gift, they claim, which was allotted to them by the Great Spirit in place of the power to read and write which was bestowed on the White Men.

Numerous legends are related referring to the origin of tribal names and of the many societies existing among the tribes, together with much curious folklore regarding the principal planets and constellations. Like all Indians the Blackfoot are highly superstitious and, dreams play an important part in their life, forming the means of communication between their guardian animal and other spirits, while the names of their children are frequently chosen through a nocturnal vision. Perhaps something should be discounted from the highly sympathetic manner in which the author treats his subject, but the story of his relations with the various chiefs, and their anxiety that he should let his brother whites know and appreciate the real gist of their religious beliefs and ceremonials is of much interest, and serves to show what good could have been wrought among this people had the European invaders shown tact, and had they taken the trouble to learn something of Indian ways in place of acting on the axiom that "Injun spells pison."

The book might teach a lesson to those now engaged in "civilising" the various peoples of Africa, and provides a powerful argument for the ethnological education of officials and others to whom such tasks are allotted. It is excellently illustrated and apart from its ethnological value is very entertaining reading. T. H. J.

China: Folk-Lore.

Macgowan.

Chinese Folk-Lore Tales. By Rev. J. Macgowan, D.D. Macmillan & Co., 33
Ltd., 1910. Pp. 197. Price 3s. net.

This is a collection of eleven Chinese stories in which the supernatural powers, and the Goddess of Mercy in particular, are depicted as keeping a watchful eye on human affairs—punishing the wicked and rewarding the good. Prayers and praise-worthy actions not only bring their reward to the faithful in this world, but go far to release their ancestors from the dismal "Land of Shadows," and enable them to be born again into the joys of earthly life. There is one pretty legend concerning a lover who mourned his dead mistress with such fervour and constancy that not only was she permitted to return to earth as a babe, with the promise that she should become his wife, but, in the fitness of things, the lover himself was rejuvenated by the Queen of the Fairies, so that he might become an appropriate bridegroom for a girl of eighteen. Another story tells how a river god, who had been caught as a fish but purchased and released by a charitable prefect, subsequently rewarded his benefactor by sheltering him for eighteen years from his enemies and eventually restoring him to power and to the bosom of his family. In other tales the slow but sure working of vengeance on the part of the gods is vividly described, together with the conflicts between the characteristic Chinese demons and the heavenly spirits sent to guard the devout from their evil workings. One legend, "The Reward of a Benevolent Life," tells of an exceptionally worthy citizen who was warned by a Bonze, whom he had entertained, of the coming of a great flood, and advised to build boats in readiness. Like Noah he obeyed, in spite of the scoffing of his neighbours, and when the waters rose he was able to save himself and his family, together with various animals which he picked up as they were drowning. These animals, by the way, rendered their preserver good service in after years—a sequel we do not remember to have been given in any other version of the Flood. T. H. J.



KIJESU CEREMONY.

ORIGINAL ARTICLES.


Africa, East.

With Plate D.

Neligan.

Description of Kijesu Ceremony among the Akamba, Tiva River, East Africa. *By the late C. W. Neligan.*

34

I was sitting in my camp near the Tiva River on January 8th, 1908, under a tree with my helmet on. The woman seen in the accompanying photographs came in, saw my helmet, and promptly went into a fit. She started trembling very violently, throwing her arms about. She was taken in hand by the people shown in the photographs, more particularly the man with a knife in his hand, who started making passes with his knife around her legs, head, and body. The woman still went on throwing herself about moaning and behaving as if she was in great pain. The man with the knife in his hand then made some patterns on the woman's legs with sand in this shape ; after which he passed the point of his knife along these patterns and again round and round the woman's legs, head, and body; he also made the woman—who seemed insane—put her arms out in front of her as if in supplication, the man all the time repeating what seemed to be certain phrases. By this time, thinking the woman was seriously ill, I asked two other native women, who were standing by, what the matter was, and they said, "Oh, its only Kijesu." Knowing from Mr. Traill (who was the original discoverer of this affair) that it was only a sort of fit on account of seeing anyone with a helmet on, I went to my tent: this was after the woman had been about 1½ hours in this fit. About one hour later a message was sent over to me saying that if I would give this woman a letter she would be all right. I tore off a piece of a magazine I was reading and just ran a pencil over it and sent it over. The woman then sent back for some matches, which I sent; she then lit the paper and put the lighted paper in her mouth, and the alleged devil was exorcised. From beginning to end this woman was in this fit about 3½ hours. Next morning I saw her and she was perfectly all right and did not mind my helmet in the least.

C. W. NELIGAN.

Physical Anthropology.

Duckworth.

Report on a Human Skull from Thessaly (now in the Cambridge University Anatomical Museum). *By W. L. H. Duckworth,*

35

M.D., Sc.D.

I. *History of the Specimen.*—The skull was found with other remains of a human skeleton in the stratum of the second neolithic period at Tsangli. It was at least 1.50 m. from the surface, and there was no disturbance of the stratification above it. Therefore the skull would seem to belong to the end of the second or to the third (chalcolithic) period. As the population then, to judge by archæological evidence, was different from that which inhabited Thessaly in classical times, it is likely that this skull would differ from those modern Thessalians. In connection with the good preservation of the skull it is to be noted that animal bones from the same prehistoric mound are in good condition.

II. *Craniological Description (with Figs. 1 and 2).*—This is a male cranium of moderate size; it has been reconstructed from about fifteen fragments. In the proportion of length and breadth it falls within the mesocephalic division.

The brow ridges are distinct, the external occipital protuberance on the contrary is small. The transverse orbital axes droop outwardly, and the orbital proportions were probably microseme. The mastoid processes are large with long axes nearly vertical in direction.

The nasal skeleton was prominent and the lower margins of the nasal aperture distinct. The palate has nearly a parabolic contour. The teeth are of moderate size but of excellent quality. In the upper jaws the second and third molars are

distinctly smaller and less worn than the first. No signs of caries can be detected in either jaw. The chin is prominent, but a deep *incisura submentalis* reduces the height of the mandible in front.

The last character is almost the only distinctive feature of the specimen; that is to say, that in the vast majority of the details observed, no clear indication is given of the association of this skull with any well-known type. Moreover, this specimen may be of comparatively recent date, so far as the evidence of its state of preservation permits of a pronouncement on the subject. But if the evidence of its association with other objects of undoubted antiquity is good, then the presence of a highly



FIG. 1.—SKULL FROM THESSALY.
(NORMA LATERALIS.)

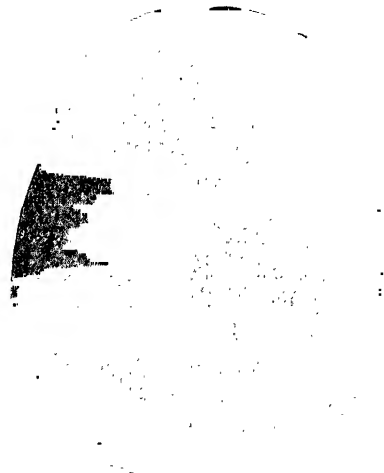


FIG. 2.—SKULL FROM THESSALY.
(NORMA VERTICALIS.)

evolved cranial form in Thessaly, even at an early date, will be established. I may add that some of the Roussolakkos skulls from Crete (now in the museum at Candia) are quite comparable to this skull. But to judge from the Thessalian crania of modern date (to be found in the Academy at Athens) the more usual skull form in that part of Greece is now longer and narrower than at earlier periods. In regard to its proportions, then, the specimen now under consideration would be contrasted with the majority of modern Thessalian skulls, and thus there is some reason, on these grounds alone, for assigning it to an earlier epoch in history.

List of Measurements.

Length (glabella-occipital)	- 186	Frontal arc	- - - 130
Breadth - - -	- 143	Parietal arc	- - - 130
Height (auricular)	- 117	Lambda to inion	- - 65
Circumference - -	- 530	Supra-auricular arc	- - 305
Minimum frontal breadth	- 96.5	Breadth index (mesaticephalic)	- 76.9

W. L. H. DUCKWORTH.

North Wales: Ethnography.

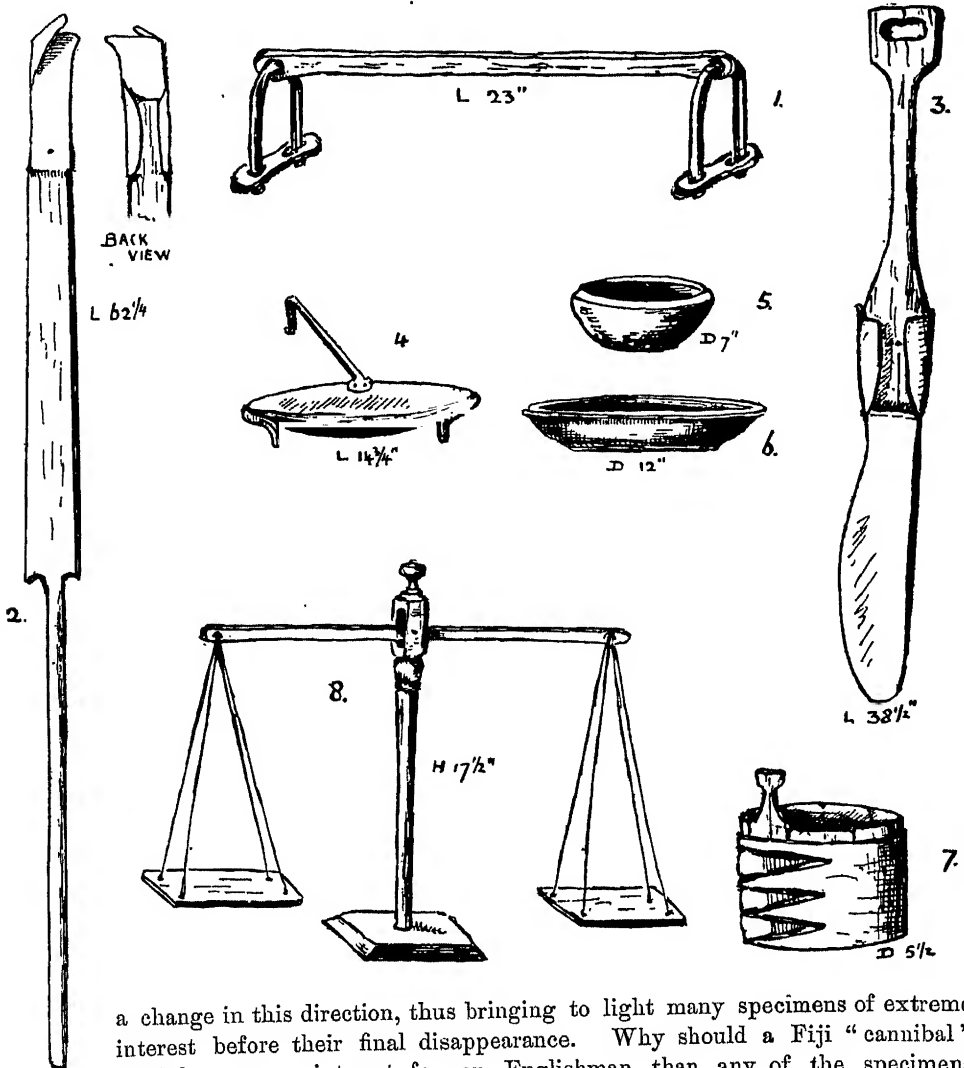
Edge-Partington.

A Note on Certain Obsolete Utensils in North Wales. By J. Edge-Partington.

36

So much is and has been written about ethnographical specimens from foreign lands that those of Great Britain are apt to be overlooked; in fact, many of our most interesting industries of a bygone age have disappeared for ever, together with the implements connected with them. There are very few collectors, although there ought

to be at least one in every county. Our local museums are in some way to blame for this, for if they would interest themselves more in local folklore they would soon find someone to take up this most important subject, thus preserving many things destined for the scrap-heap or fated to be thrown away to rot in some backyard. Most of the specimens that I have figured were obtained for me quite recently from farms in North Wales, and I think are worthy of preservation in our National Museum. Although at present there is no room for exhibiting them, yet I hope the time is not far distant when a growing interest in this subject will bring about



a change in this direction, thus bringing to light many specimens of extreme interest before their final disappearance. Why should a Fiji "cannibal" bowl have more interest for an Englishman than any of the specimens here figured?

No. 1. A ram yoke, consisting of a stout bar; each end is pierced, and through the aperture passes a spring hoop, the ends of which are secured by a crossbar. One end removable to admit the animal's neck. Used during the rutting season. N. Wales.

No. 2. A spade for cutting turfs, shod with iron, with flange at right angles. N. Wales.

No. 3. A "turfing iron;" iron blade with cutting edge on one side and at point, welded at base over the handle. N. Wales.

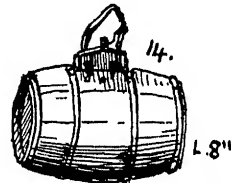
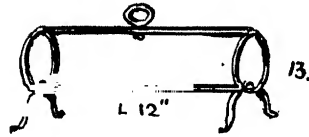
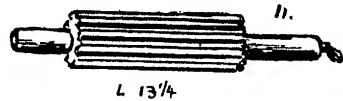
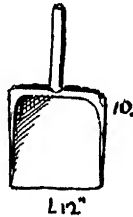
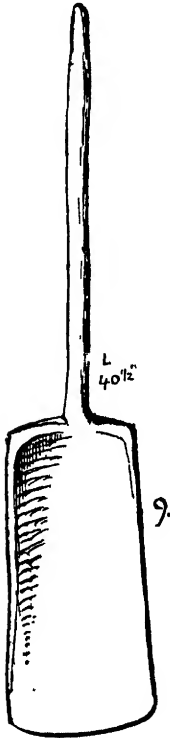
No. 4. An iron dish standing on three legs, one at each end of the pointed oval-shaped bowl, the third is at the end of the handle; used for holding the hot fat for dipping rushes, in the manufacture of rush-lights. N. Wales.

No. 5. Wooden "begging bowl" used by the very poor people, employed in the manufacture of rush-lights, for begging food from the farms. N. Wales.

No. 6. Circular wooden dish. N. Wales.

No. 7. "Porringer"; this type was in general use for eating porridge and milk. The staves are bound together by one broad wooden band with ends cut into strips and interlaced; one stave is longer than the rest and forms a handle. N. Wales.

No. 8. Wooden scales used for the weighing of butter. N. Wales.



No. 9. Shovel used in malt houses. N. Wales.

No. 10. Small ditto, found in the old Kiln House. Greywell, Hants.

No. 11. Rolling pin, the centre portion grooved, for crushing oat-cake. N. Wales.

No. 12. Wooden "peel" (for removing dishes, &c., from oven). Shropshire.

No. 13. Iron rack for cleaning churchwarden pipes by placing them in the oven, generally after the bread was removed. Essex.

No. 14. Miniature barrel used by farm labourers to take their day's beer to the fields. Greywell, Hants.

J. EDGE-PARTINGTON.

Africa, West.

Hausa Folklore.* By Major A. J. N. Tremearne, F.R.G.S., Hausa Lecturer, Cambridge.

Tremearne.

37

III.—HOW THE ILL-TREATED GIRL BECAME RICH.

There was a certain man, he had two wives; they both gave birth, each brought forth a daughter. Then one mother died, and the father said to the other, "See,

* For other tales see the *Journal* of the Folklore Society (June, 1910), and of the Royal Society of Arts (Oct. 19, 1910), and *MAN* (February, 1911).

"now this one's mother has died," he said, "You must look after both, both yours and hers." She said, "Very well, I will look after them."

They lived there, and the girls grew up. Now she (m.) was always beating the one who was not her daughter, until the father scolded her.

Then she said, "Very well, do you quarrel with me because of her? I shall take her to where she will be eaten."

There was a certain river called the River Bagajun; whoever went there a witch would eat. She (step-mother) said that the girl had soiled a skin, so she must go to the River Bagajun to wash it. She was travelling in the forest, she the girl, when she saw a river of sour milk* flowing in the forest, and the river of sour milk said, "Here, you girl, come and take some of me to drink." But she said, "No, what is the use?" So she passed on and came to a river of honey, and the river of honey said, "Here, you girl, come and take some of me to drink." But she said, "No, what is the use?" So she passed on and came upon some fowls; they were cooking themselves. When she had come the fowls said, "Here, you girl, look here, we are cooking ourselves; you must come and take one and eat." But she said, "No, what is the use?"

So she passed on and came close to the River Bagajun, and she stood close up against a tree and watched a certain woman in the river who was washing. All her body was mouths; the mouths were saying, "Here you have given me (water); here you have not given me." Then the girl came out into the open. When she had come out the woman beat her body with her two hands; then her mouths again became one like everyone's. Then she said, "Welcome, girl." And she said, "What has brought you to the River Bagajun to-day?" She (g.) said, "Because I made water on the skin I was told to come and wash it." Then she (w.) said, "Indeed; then come here and rub me." So she came, and while she was rubbing her on the back, lo the back opened; but she remained silent, she the girl. Then she (w.) said, "What is it?" The girl said, "The back has opened." She (w.) said, "What do you see inside?" She said, "A tiny basket with a lid." Then she (w.) said, "Take it," she said, "You may go; I give it you." She said, "If when you have gone you say, 'Shall it be broken here?' if you hear, 'Break, let us divide,' do not break it."

So she went away, and while she was travelling she said, "Shall I break here?" She heard, "Break, let us divide"; so she passed on. When she had journeyed a good distance she said, "Shall I break here?" Silence. "Shall I break here?" Silence. So she broke it; then riches appeared—cattle, slaves, camels, goats, and horses. So she sent to her town to her father, saying he was not to be afraid and run away†; it was she who had returned from the River Bagajun.

When she had come and her mother's rival (*kishia*†) had seen, anger seized her. So she said to her daughter, "Make water and go to the River Bagajun." She went on, and on, and on, until she came to the river of sour milk. The river of sour milk said, "Here you, take some and drink." As for her she said, "You are full of impudence when you say I am to take some." So she took some and drank and filled her stomach. She went on. She came to the river of honey. Then the river of honey said, "Here girl, come and take some of me and drink." But she said, "Who asked you?" So she took some and drank and passed on. Then she came and met with the fowls, they were cooking themselves, and they said, "Here, you, come and take one and eat it." So she took and ate it and passed on.

Then she came to the River Bagajun and saw the old woman in it, washing and

* Milk is drunk sour, not fresh.

† Otherwise he might have thought that a hostile force was coming to attack the town.

‡ *Kishia* is from *kishi*, jealousy, for a sufficiently evident reason.

saying, "Here you have given me (water), here you have not given me." Then she jumped out with a "boop." The woman hit her body and the mouths again became one. Then the woman said, "Did you see me?" Then she said, "Great scot! I did see you with about 1,000 mouths." Then she (w.) said, "What has brought you to the River Bagajun?" So she (g.) said, "Oh dear, I came to wash a skin." Then she said, "Come and rub me," but she (g.) said, "Nonsense, I came to wash a skin." Then she (w.) said, "Come nevertheless." So she said, "All right." When she had come she rubbed and the back burst open. She said, "There, that is your silliness, I said I should not rub you." She (w.) said, "What do you see?" She (g.) said, "What could I see except a little basket?" Then she (w.) said, "Take it, I give you it." She said, "When you have gone and are travelling, if you say, 'Shall I break?' if you hear, 'Break, let us divide,' pass on." But she (g.) said, "Nonsense, if I hear, 'Break, let us divide,' I shall break it."

When she had gone she said, "Shall I break?" She heard, "Break, let us divide," so she broke it. Then lepers appeared to the number of about 1,000, and lame men about 1,000, and cripples and blind men. So she sent them on in front to go to the town. But her father heard the news and said she was not to come into the town but that she was to remain out in the forest with her unclean (stinking) family.

IV.—DAN KUCHINGAYA AND THE WITCH.

There were certain boys, they were three, one named Dan Kuchingaya* and his two brothers. So it came to pass that they began courting girls. Now these girls were the daughters of a witch. As for them they did not know they were a witch's daughters. So the boys went to the girls' house. When they had arrived food was prepared for them, and they went outside to walk about, the boys.

Now it happened that they came upon the witch combing the plaits of her daughter and looking for lice. So the boys came and said, "Peace be upon you." Then the mother let go of her daughter's head. When she had let it go the boys came and sat down.

When evening came food was brought to the boys and they ate it, when night came the witch was unable to sleep, so she took a knife and began sharpening it. Now Dan Kuchingaya pulled off her daughters' breasts and put them on his brothers. So the witch was sharpening the knife. As she was sharpening she came to cut the boys' throats. Then Dan Kuchingaya coughed and said, "Um." So she said, "Oh! boy, what do you want?" He said, "I want an egg to do something." So the witch went and brought it to him. Then she went and lay down. Then he came, he Dan Kuchingaya, and pulled off the cloths from the witch's daughters and put them on his brothers. Then he pulled off his brothers' loincloths† and put them on the witch's daughters. When he had put them thus and had lain down the witch came. As she felt if she found a loincloth she killed the wearer. So she killed all her daughters. When she had killed them she returned and lay down by herself.

Now the boy (D. K.) made a hole in the house and made a tunnel to their town, so he roused his brothers and they went off. Only he alone, Dan Kuchingaya, stayed in the witch's house.

When morning broke the witch came and said, "Get up you children, day has broken." Then Dan Kuchingaya came out first and said, "I am Dan Kuchingaya, I will show you what I have done." Then she went and came upon her daughters; she had killed all. So she said, "As for me, I shall revenge myself for what you have

* You will be revenged.

† The women's cloths (*zenne*) are long, reaching from under the armpits to the knees; the men's (*bente*) are small triangular pieces.

"done to me." Then the boy returned home and went and told his brothers. He said, "If you see a certain woman come soliciting do not go with her."

Now the witch arose and became a prostitute, and came on market day. And it happened that Dan Kuchingaya's elder brother saw her; she had put forty needles in her hand. Then Dan Kuchingaya's elder brother saw her and said he liked her. And she said, "Very well," but Dan Kuchingaya came and saw her and he called his elder brother aside and said, "Do not go with that woman." But he (e.b.) swore at the boy. Then he (D. K.) said, "All right, go with her." Then he (e.b.) called the woman aside and they began to talk. Then all of a sudden she plucked out his eyes and went off. Then Dan Kuchingaya said, "Ah! I told you not to go with her." Then he said, "Now, I must go and get back your eyes for you." So he (e.b.) said, "Right."

So Dan Kuchingaya transformed himself and became a Filani girl.* And he carried some milk. He did not begin to cry it until he reached the door of the witch's house. And it came to pass that the witch said, "Bring it here." So he brought it and she brought it. Then he asked her and said, "Do you not know of a charm for the eyes?" Then he said, "Dan Kuchingaya, a wicked youth, came and plucked out the eyes of my cattle." Then she said, "Is that so? go and get the eyes of a black goat, when you have got them I will give you a certain fat (ointment?) to put with the eyes and you will see that the eyes of the cattle will be restored." So he said, "Right."

So Dan Kuchingaya went off, and when he had gone a good distance away he changed himself into a man and said, "I am Dan Kuchingaya, it is on account of the eyes of my elder brother, which you plucked out, that I came and questioned you." Then she said, "Go and get some pepper and put it in." But he said, "Oh! I understand." So it happened that he went and they bought a black goat and killed it and put the eyes into the elder brother's sockets. And it came to pass that the eyes were restored.

V.—THE WITCH WHO ATE HER CHILDREN.

This is about a woman, she was a witch, her name Umbajia. There were she and her children, they were twelve children. Now she sent them to the forest and they left the eldest at home. Then she said to him, "Climb up and pluck a pumpkin† for me." So he said, "Very well," and climbed up. Now, when he had plucked the pumpkin he descended with it and fell into a wooden mortar.‡ When they had fallen in she pounded up the boy together with the pumpkin. And so she prepared a meal with the boy.

When the brothers returned she said, "See, here is your food." So they ate, they did not know. So it came to pass at daybreak they were going to the forest when she said one was to remain. So one remained. She said, "Climb up and pluck that thing for me." And he said, "Very well." So he climbed up and plucked it and descended and fell with the pumpkin. So she pounded them up and prepared a meal, and the boys came and ate, they did not know. All of her children she ate except the son Auta, he alone. As for the son Auta he ran away.

When he had run away she searched for him but did not find him, so she followed him. He was running on, and on, and on, when she espied him; so he said, "Quickly, quickly, big horse, take me home." Really his feet were his horse. So he came and met some sowers. They said, "Oh, youth! what are you running from?" He said, "It is my mother, she will eat me." Then they said, "Stop here, shall we not kill her even with our hoes?" So he stayed. Now the mother came on singing, "Barra-

* For the origin of these people see *The Niger and the West Sudan*, p. 54.

† Growing on the roof of the house.

‡ Usually standing outside, close to the roof.

"ram, barraram,* Dodo, I am going home; see me here, my son." Now, when they were aware of her approach fear seized them, and they said, "Boy, save yourself, we shall save ourselves." So the boy went on, and on, and on, saying, "Quickly, quickly, big horse, take me home."

So he went on and came upon some blacksmiths. They said, "Oh, boy! what are you running from?" So he said, "It is my mother, she will eat me." So they said, "Stay here, could we not kill her even with our bellows?" So he said, "Very well." Then the mother approached singing, "Barraram, barraram, Dodo, I am going home; see me here, my son." But when they saw her they said, "Boy, save yourself, we shall save ourselves." So the boy ran on, and on, and on, saying, "Quickly, quickly, big horse, take me home."

So it came to pass that he came upon a detachment of soldiers and they said, "Oh, boy! what are you running from?" So he said, "It is my mother, she will eat me." Then they said, "Remain here, we will drive her away." So the mother approached singing, and when they had seen her they began fighting. But when they had fought and could not kill her they said, "Boy, arise and go." So he said, "Very well."

He was running on, and on, and on, when he came to the hedgehog's house. The hedgehog said, "Oh! boy, what are you running from?" And he said, "It is my mother, she will eat me." Then she† said, "Stay here." Now when she (m.) came she questioned the hedgehog, saying, "Have you not seen a boy go past?" She (h.h.) refused to reply. Then she (m.) said, "Have you not seen a boy go past?" She refused to reply. Then the witch became angry, and took the hedgehog and swallowed her; but the hedgehog opened the witch's stomach and came out. Then she took and again swallowed the hedgehog, but the hedgehog cut open her breast and came out. Then she took and once more swallowed her; but the hedgehog emerged from her heart, and she killed the witch.‡ Then she said, "Boy, you can come out and go away."

VI.—THE WITCH WHO ATE HER GRANDCHILD.

This is about one whose mother was a witch, and she gave birth to a daughter; the daughter did not practise witchcraft. She was brought and married in another town. When she had been married she was taken away. When she had been taken away she lived there until she conceived, she the girl, and she brought forth a son. When she had brought him forth he was named, the son was given the name of Allah Sidi.

Now it came to pass that the boy grew up, and when he had become rather big the girl said she would go to visit her old home. About two days after she had come the mother gave her a basket, a sieve, and a grass covering to get water. She went off, and when she drew the water it ran out again. Now the mother (of the girl) took the boy and put him in a mortar to pound. When she was about to pound the boy would laugh, when he laughed the witch would put down the pestle even unto three times. Then the witch closed her eyes and pounded the boy up. When she had pounded him she took him out and made food with him. When she had done this she put by a hand and some food for her daughter.

When the girl tired (of trying to get water) she returned to the house, and when she had returned she (w.) said, "Here is your food." Then the girl took it, and was eating when she saw the boy's hand in it. So she replaced it and went off to her husband's house; she was crying. She went and said, "The boy was taken to

* Supposed to represent the hoof beats. She evidently had a horse.

† Hedgehog (*bushia*) is feminine.

‡ It is always the third time which is fatal in these cases.

"my mother, see she has killed him." Then the husband said, "Very well, we shall be revenged."

So the husband dug a well, a deep one, and took the [grass] roof of a granary and put it into the well; he took wood (about three bundles) and threw them into the well, and he set fire to the lot. Wherever he had put fire the fire caught the wood and devoured it, when it had devoured it the place became red-hot. Then he took some mats, and he put about three mats over the mouth of the well. Then he sent to the girl's mother, and said that the girl had died. As for the girl he hid her in the house. So the mother came to attend the funeral rites. And it came to pass that when she had come she was told to sit on the mat. So when she sat down, and they were saluting, when, lo, the witch fell into the well. She died. Then they said, "Oh, girl, come out, for the thing that your mother did we are revenged." So the girl said, "Good." And so they lived there, and the girl conceived again.

VII.—THE THREE YOUTHS AND THE THREE DEVILS.

Three youths used to go to a certain town to get women to bring to their town* to sleep. They were always going. Now, behold, there were three devils on the road. And three of the women devils said, "Let us take counsel that we may kill these boys." So they adorned themselves. Now, the three boys set out from their town to bring the women, and lo they met the three female devils. Then they said, "Well, look here, we came to look for women, see we have obtained them." Then the women said, "Let us sit here awhile and talk, then we will return with you." They sat down and were talking, and were leaning up against the women's thighs when the eldest of them stretched out his leg and touched the foot of a woman—it was a hoof like that of a horse. Then he felt afraid in his body, his heart was rent. Then of these three boys he called the youngest, and said let him send him home, he had forgotten something. When they had gone aside he said, "When you go home do not return, these women are devils." The youngest of them when he had gone remained at home. Then, again, he called the next youngest and said, "I sent Auta† to bring me something and he has not come, you go quickly and call him." When he had gone aside he said, "When you go home do not return. These women are devils." So he followed Auta.

Except for him there was no one but the three female devils. Then he said the perspiration was bothering him. So he pulled off his robe, and folded up his robe tightly. Then he said the perspiration was bothering him, so he pulled off his trousers‡ and folded them up tightly, and he took the robe and put it in his trousers and put them down close to him. Then he got up and snatched up his trousers and hung them on his shoulder. Then he bounded off at a run. Then the female devils followed him. When he had come to the fence of his house he jumped, meaning to fall inside, but they caught his foot, so his head was swinging to and fro in the compound; his foot they were holding. Then he said, "How ridiculous; it is not my foot that you have seized but a post."‡ When they had released his foot he fell and ran inside the house. So the female devils went back.

VIII.—THE YOUTH WHO COURTED A WITCH.

There was a certain loose woman, she arose and went to a certain town. A youth of the town came to her, but she said she did not want him; another youth came to her, but she said she did not want him. All the youths of the town came to her, but she said she did not want them. Then the son of the chief of the town arose and went

* The woman is the visitor in Hausaland.

† The long robe and loose trousers (like those of the Arabs) would naturally impede him.

‡ The *danga* is made of mats, twigs, or canes supported by posts.

and said he liked her, and she said, "As for me I like you." So he took her and brought her to his hut. The chief's son said he would marry her. As for her she said, "If you are going to marry me you must tell me what charms you possess that I may know." Then he said he would tell her. So he began and said, "Stone." He said he could change into *garafunu*.* She said, "I have heard two." He said, "I can become water." He said, "I can become *kash*—"† But his mother said, "Stop, for 'goodness' sake." So he was silent. So he said that those were all the charms he possessed.

Now in the morning, about 8 a.m., the woman said he must escort her towards her parents' town. So the chief's son said, "Very well." They started off and took the road. They were travelling in the depths of the forest when she pulled off one of her cloths and threw it down. Then he said, "Hullo, are you going to throw away your 'cloth'?" But she said it was there that she had got it. They were journeying on again when she loosed all her cloths and threw them away, and then she turned into a devil. Then she seized the chief's son and threw him on the ground, but the chief's son became a stone. Then she seized the stone and threw it on the ground, but he became a *garafunu* plant. Then she plucked up the *garafunu* and went to pound it up, but he became goat's dung. Then she stopped and looked here and there and said, "I heard him say *kash*, but his mother interrupted. So she took the dung and examined it, but she threw it away. Again she returned and took the goat's dung and said, "Is it he, or is it not he?" Then she threw it away with force into the forest. When he had gone and had fallen he became a man and ran home.

A. J. N. TREMEARNE.

REVIEWS.

Melanesia.

Seligmann.

The Melanesians of British New Guinea. By C. G. Seligmann, M.D., with a chapter by F. R. Barton, C.M.G., and an Appendix by E. L. Giblin. 38 Cambridge: At the University Press, 1910. Pp. 766. With 79 plates, 50 text figures, a table and a map. 24 x 15 cm. Price £1 1s.

The author gives an enormous quantity of most reliable information of every kind about the many tribes belonging especially to the eastern half of British New Guinea. He who has travelled among the Melanesians and knows the difficulties under which work is carried on, is able to appreciate fully the amount of labour that is involved in this book.

The author's method is to take into consideration not only the facts of material culture, sociology, language, or physical type, but to deduce from these aspects of a people's life a view of its biologic and historic conditions and their present value. Thus, in combining the facts he tries to get the characteristics of each of the tribes. It is agreeable to note that in his detail work he gives also a broad survey of the main points. The author had the opportunity of obtaining various data from different informants to which he refers constantly in his book. These references enable the reader to appreciate the source.

None of the peoples discussed belongs to a pure Papuan race, but all are considered as a Papuo-Melanesian mixture. The author divides them into an Eastern and a Western group. The Eastern group (Massim) occupies the eastern and south-eastern administrative division of British New Guinea (from Cape Nelson to Orangerie Bay) and includes all the Archipelagos in the neighbourhood of this part of the mainland of New Guinea, showing "a more or less orderly change from west to east, from "short-statured dolichocephaly to brachycephaly associated with increase of stature."

* *Garafunu*, or *garafini*, is a bitter plant used in foods and medicines.

† Dung is *kashi*.

They all speak a language with a common Melanesian grammar. The northern portion of this group includes the Trobriands, the Marshall Bennets, the Woodlarks (Murua), as well as a number of smaller islands, and is characterised by a cephalic index and a cranial capacity that is higher than elsewhere among the Massim. They have a royal family in each district with an hereditary chieftainship of considerable authority and of a long-faced tall type. This type otherwise seems to excel among its companions. "These people build the big sea-going canoes (*waga*) that play " such an important part in the life of the district, and it is in these islands that " the decorative art, characteristic of the whole of the Massim district, has reached " its highest expression in the carving of the ornaments for the prows of the " *waga*, and in the patterns used to decorate the Trobriand lime gourds." This northern portion is distinguished from the others by the absence of cannibalism, which, until recently, existed throughout the remaining portion of the Massim district. Whereas the Trobriand islanders have large and compact settlements, the dwellings of the communities of a great part of the Massim area are arranged in scattered groups which Seligmann proposes to call hamlets. The members of a hamlet are closely related by blood, each hamlet having its own name and exercising a considerable degree of autonomy.

The most characteristic social feature of the Massim is shown in the famous linked totems (exogamous, with matrilineal descent), consisting mostly of a bird, a fish, a snake, and a plant, or, instead of that, of a rock. In Milne Bay and Bartle Bay there is a dual or multiple grouping of the clans, connected with cannibalism, and the regulation of the terms by which every individual is addressed. A special reverence is accorded the father's totem. I do not know if we are authorised to construct an ancient or original paternal totemism upon this fact. It may be that we simply have to deal with one kind of the many forms and appearances affiliated to the whole complexity of beliefs in mystic powers and connections, which commonly are generalised under the name of totemism. Totem-insignia are, now at least, indifferently used as a means of decorating the houses and utensils, and degenerate often into the spiral patterns common throughout the district. Pottery has not the same high standard as wood carving. Of special interest are the ceremonial adze blades formerly made at Suloga, and traded from hand to hand for many hundreds of miles, in one direction as far as the Papuan Gulf, in the other direction west of Cape Nelson, greatly valued everywhere and used as currency in the brisk trade maintained between the archipelagos.

The Western Papuo-Melanesians have a very considerable Papuan element in their composition and represent another type of miscegenation which differs considerably among the single tribes. Their characters differ again from the more western population, which Seligmann calls Papuan. These Western Papuo-Melanesians occupy the area along the south coast from Cape Possession (East, Papuan Gulf) to the neighbourhood of Orangerie Bay, extending inland into the high mountains. Apparently the aboriginal population of the shores and of the islands has more easily been swept away by the Melanesian invaders than in the hilly and mountainous or swampy mainland. Thus the western Papuo-Melanesians have not only a very considerable Papuan element in their physical composition, but many speak also Papuan languages. These tribes show in every respect a far greater range of variation than the eastern Papuo-Melanesians. They all have a clan organisation with patrilineal descent. But traces of mother-right exist and are most numerous among the Mekeo tribes, where chieftainship may descend through the female line. Exogamy is the rule, with the exception of the Motu tribe, whose members are good craftsmen but the poorest artists. In a number of tribes there are signs of a former totemic condition, or, at least, of a stage, in which animals played an important part in the beliefs of the people.

Such is the case with the Mekeo, who inhabit the upper plain of the St. Joseph River, behind the coastal Roro-speaking zone, and who possess a complicated system of general and special clans, which is explicitly described. In connection with this clan organisation club-houses are built. The Koita tribes have, instead of the club-houses, the very artistically decorated ceremonial platforms (*dubru*), the erection of which is a family privilege and connected with an elevated social position. An important feature distinguishes the group of the Roro, Koita, Sinaugolo, &c., tribes, *i.e.*, the greater importance attached to the right than to the left side in matters of ceremony (also chieftainship), and the predominance of geometrical designs in the decorative art.

It is impossible in this brief summary to give an adequate idea of the inexhaustible stock of detailed observations that is brought before the public in the 746 pages, followed by a glossary and a valuable index. All sides of social life, initiation ceremonies, marriage, chieftainship, property and inheritance, crop-growing and trade, settlements, magic and sorcery, funeral and mourning ceremonies, folk-tales, dances and songs, morals and religion are discussed. It is a matter of course that the reports vary in some way to suit the characteristics of the tribes. The annual trading expeditions of the Motu people to the Papuan Gulf are richly described by Captain Barton. Very interesting is the note about the stone circles for cannibal feasts, which may be compared in some way with the preparations for the "ingniet" festival of New Britain. The report about the cult of the mango reminds me of a legend collected from the Admiralty Islands, where a child results from the mango fruit. The custom of purchasing the right to perform a dance, as reported from the Koita, will also be found on New Ireland. Contrary to the Melanesians of the islands, the sexual element is scarcely to be found in the art of the Papuo-Melanesians, and we remark the same in the native designs reproduced in facsimile in the plates of Seligmann's book, an instance that distinguishes these tribes from other primitive peoples.

Considering the influence of the wanderings, we may be converted to the opinion that, generally speaking, the culture seems to deteriorate the more the pure Papuan influence is traced in the racial composition. The linguistic characteristics must be left apart. We are not entitled to group Papuan-speaking peoples among the Papuan race without somatic investigations. Therefore, a Papuan-speaking man in these mixed regions, cannot be qualified as an example of the true Papuan somatic type. As Papuan languages and racial relics are more and more found among the Melanesian Islands, we do right to qualify all these inhabitants more or less as Papuo-Melanesians also.

An excellent series of photos accompanies the text and perfects this first-rate reference book. It completes for the East the splendid Cambridge Expedition Reports of the more western Torres Straits and the Fly River territory, giving together with it an account of most of the known tribes of entire British New Guinea.

R. THURNWALD.

Africa : Sociology.

Blyden.

African Life and Customs. (Reprinted from the *Sierra Leone Weekly News*.) By Edward Wilmot Blyden, LL.D. C. M. Phillips. Pp. 91. Price **39** 1s. 6d. net.

When educated natives of Africa tackle the complex question of the government of the negro races by the white man, it is their habit to bow low before the superior wisdom of the superior race and to apologise humbly for the ignorance and wickedness of their benighted brethren. This is the natural consequence of the European education they have received, for only too often they are taught, not to despise their own race, but to despise those who have preserved their racial characteristics ; in

their opinion the less a negro is a negro, the nearer he is to perfection. This is, of course, quite comprehensible when we have to deal with American negroes, there is a good practical reason why they should try to adopt the customs of the people among whom they have to live; but the African in Africa has no such excuse, and it is a pleasant change to read a book, written by a negro, in which a plea is made for a return to ancestral customs.

A much discussed problem is why the negro, after reaching a certain height of civilisation, not only stops in his progress, but frequently reverts to barbaric customs. The only answer is that he has not yet invented the means by which acquired knowledge can be perpetuated. Without the art of writing, it is impossible for any race to progress beyond a certain point, and progress already achieved will thus easily fall into oblivion. The social and moral improvement of the human race cannot be disassociated from it, and the negro has only attained to the civilisation of the illiterate; benefiting by the experience of the other races, he will be able to skip the stages of the more primitive forms, and at once proceed to the period when paper and the printing press will serve to preserve and diffuse knowledge. Give him his tools and then let him proceed to carve out for himself such a culture as will suit his nature and his environment.

"Teach the negro the use of letters and let him fight his own battle," sums up fairly well the teaching of Dr. Blyden's book; and he then compares the advantages of European civilisation with those tendered by the African. There is no gainsaying that the former makes a very poor show. The great problems that we find in Europe—eugenics, decrease of birth-rate, poverty, poor-laws, overcrowding of towns, treatment of criminals, the labour, land, and religious questions have been solved by the African in the most satisfactory way: they have been never allowed to arise. Compulsory spinsterhood is unknown, and instruction is given to all girls, preparing them for their duties as wives and mothers; a long rest after the birth of each child and suppression of the unfit prevent the deterioration of the species. The industrial system of the African is co-operative; it is all for one and one for all. Everybody has the right to hunt and fish and to retain for his own use and benefit everything which may be the result of his efforts. There is no law of property too sacred to permit any man, woman, or child suffering either hunger or want without a sufficient supply of food or clothing, provided that these things exist in the village or the community. Criminals are judged by the entirety of the adult population, and if found guilty, instead of being a burden to the law-abiding part of the community, are sold as slaves to remote countries, and the money so obtained is used for the compensation of those whom they have wronged. There is work for everybody, and this work assures the labourer such an income as permits him to live in decent comfort. Land is inalienable, and every member of the community is entitled to such parts of it as he desires to cultivate. No standing army or police force are necessary. Religious intolerance is beyond the grasp of their imagination. Politics, as understood in Europe, do not occupy their mind.

Pleading for the study of native institutions, Dr. Blyden urges their preservation, and all true friends of the African cannot but wish him success. E. T.

Africa, East.

A-Kamba and other East African Tribes. By C. W. Hobley, C.M.G. Cambridge University Press, 1910. Pp. xvi + 172, with map. Price 7s. 6d. net. **40**

Nothing augurs better for the future of anthropology than the fact that it has engaged the interest of many of those who administer the primitive peoples in the more remote corners of our Empire, and that the study of local ethnography has proved not merely to be academically interesting, but to have a practical application.

In none of our colonies have ethnographical studies been more actively pursued than in the East Africa Protectorate, and the book under notice, by Mr. C. W. Hobley, forms a welcome addition to the store of knowledge already collected by him, Hollis, Tate, and others.

The first part of the book deals with the A-Kamba, a tribe the name of which has long been known to travellers, but concerning whom little detailed information has hitherto been available. Situated as they are between Mount Kenya and the coast, it has so happened that travellers have passed quickly through their country on their way to the interior, the more remote regions possessing superior attraction.

At the same time there are many points of unusual interest connected with the A-Kamba; and of these not the least interesting concerns their psychology; they seem as a people to be subject to periodic epidemics of a nervous disease known as *Chesu*, which corresponds in a remarkable manner to the malady known as *Latah* among the Malays, and which has been supposed to be confined to people of that stock.

Another point of interest lies the existence of something approaching to a pictographic script: certain conventional symbols are carved upon sticks by the men in charge of the initiation camps, and the candidates have to state the meaning of these. If a boy cannot solve the riddle, his father is ridiculed and has to pay a fine consisting in beer. The A-Kamba are divided into a number of original clans and subdivisions of these clans; the members of different subdivisions of one of the original clans were not allowed to intermarry in former times, though strangely enough they could marry back into the parent clan. The prohibition against intermarriage between the sub-clans is not strictly enforced now, the reason alleged being that the clans are now so large numerically that it does not matter. Granted the possibility of marriage into the original clan, this reason seems rather difficult to explain satisfactorily. In connection with marriage may be noted the ordinance which obtained in former times by which no man could marry until he had killed a Masai.

A link with the tribes of British Central Africa is seen in the belief that certain professional thieves possess "medicine," which, when blown in the direction of a hut, causes the inmates to become stupefied so that they can be robbed with impunity. Another is the word for hyena, *Mbiti*, which, in the form of *Mphiti*, is given by the Manganja to those practitioners of black magic who kill men in order, hyena-like, to prey upon their corpses. In the folklore section it is interesting to find here, close to the east coast, two of the stories which occur in *Uncle Remus*.

After a thorough discussion of the A-Kamba, principally from a sociological point of view, the author gives a very interesting account of the social organisation of the Masai, much of which is entirely new; and a few notes on the A-Kikuyu, chiefly relating to land tenure, and on the Mogodogo, Mweru, Sambur, Laikipiak, Elgeyo, Uasingishu, and their sub-divisions, bring the book to a close.

The book is written in a thoroughly straightforward manner, and with no "embroidery"; the information is put in the fewest words and the simplest, so that the sense is always perfectly clear. That it is by Mr. Hobley is sufficient guarantee of the accuracy of the information contained. The volume is illustrated with photographs and contains an excellent sketch map. An introductory chapter is furnished by Professor W. Ridgeway.

T. A. J.

Africa, West.

Tremearne.

The Niger and the West Sudan: the West African's Note-Book. By Captain A. J. N. Tremearne, Dip. Anth. (Cantab.), F.R.G.S., F.R.A.I. Hodder & Stoughton and Arthur H. Wheeler & Co. Pp. 151. 41

In this very useful little book Captain Tremearne gives a general survey of the history and ethnography of Nigeria and the West Sudan, with hints and suggestions

to the traveller who intends to visit these countries. The author falls into the common mistake of taking history to be an account of rulers and conquests and not of the intellectual, moral, and social development of the natives; this, the real history, he relates to some extent in Part II under the heading "The Races of 'British West Africa.'" This part contains certain points on which Captain Tremearne ought not to have suggested definite solutions. He takes for granted that the iron industry is an imported one in Africa, whereas it seems to me that the more the knowledge of African ethnography progresses, the more reason is there to believe that it is indigenous. Stone implements, too, are now being found in all parts of Africa where research is carried out, and the negative evidence of their non-existence ought to be qualified by the unsatisfactory and insufficient nature of investigations. As for a copper age the absence of ore cannot be pleaded; the South-Central African copper mines are perhaps the richest in the world, and if the smelting of copper had been invented at all the use of the metal would have spread over the whole continent by means of the trade carried on from village to village. This is proved by what happened to brass; the moment it appeared on the West Coast it penetrated into the interior, and early in the seventeenth century we find it a well-known commodity in the very centre of the continent. "What can we 'reason but from what we know?'" Let us for the present limit ourselves to a statement of what research has revealed and leave to future generations the drawing of conclusions, when material enough will be at hand to form a sounder basis for theories.

The compilations, which form the ethnographical part, are the work of an industrious and careful student, and are well suited to help those who intend to push inquiry forward. The Fulani and the Hausa claim the author's special attention; the Yoruba are superficially treated. Ellis' *Yoruba-speaking People*, Barbot's *Coast of Guinea*, Johnson's *Yoruba Heathenism*, Phillips' *Ifa*, and Dennett's *Nigerian Studies* have escaped the author's attention. Chapter VI must be rewritten for a future edition worthy of the author's own standard as established by the previous chapters.

The chapter on education is suitably opened with a quotation from dear Mary Kingsley: "The percentage of honourable and reliable men among the Bushmen is 'higher than among the educated men.'" When will those in power appreciate the commonsense of this admirable woman and be guided by its spirit in the government of native races instead of applying the tenets of Exeter Hall? Captain Tremearne deserves the gratitude of the West Coast natives for advocating the wise development of their own civilisation instead of the systematic application of European codes of honour, morals, and education, all equally unsuited to them. Nigeria is probably the most rationally governed of all colonies, English or foreign, and if even there we find a tendency to make bad imitations of the white man out of excellent native material, what hope is there for dependencies under less favourable conditions? Full of quotations from the best sources, this chapter ought to be read by all colonial administrators, who, if impartial, cannot fail to see that before educating the natives we must study their language, sociology, and ethnology, as has been pointed out by the Committee on the Organisation of Oriental Studies. And here again Nigeria has the lead; it is, I believe, the only colony that can boast of a duly qualified government anthropologist. "Let the pagans be ruled in accordance with their own 'traditions, and without the introduction of ideals, which, although very desirable to 'us, might be repugnant to them."

Captain Tremearne's small vocabularies and general hints to travellers are very acceptable. It would be rather a dangerous game implicitly to follow his advice as to

constant quinine dosing, and he does not dwell sufficiently on the necessity of plenty of exercise. The kit selected seems to be quite satisfactory.

As the book is to be a note-book, a smaller shape, permitting it to be carried in the pocket, would be an improvement. E. T.

Europe : Ethnology.

Niederle.

La Race Slave. Par Lubar Niederle, Professeur à l'Université de Prague.

Traduit du tchèque par Louis Léger, de l'Institut. Paris : F. Alcan, 1911.

Pp. xii + 231.

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This small volume contains a short but comprehensive collection of statistical anthropological and demographical data concerning the Slavonic nations. In the introduction a few words are said about the different modes of classification of these peoples. For the purpose of this work seven groups are accepted:—the Russians, the Poles, the Lusatians, the Czechs (Bohemians), the Slovenians, the Serbocroatians, and the Bulgars. Each of these groups is more or less homogeneous. In the description of each group we get in the first place a short historical sketch in order to trace the general movements of the nation and the influences it has undergone from its neighbours. Next the territory and the frontiers of the nationality are indicated, a task which in many cases presents some difficulties. A short statistical sketch follows with an account of the density of the population. Of special interest will be undoubtedly the part devoted to internal differences which obtain amongst some of the apparently homogeneous groups such as the Russians. There are many things concerning this point that come to the knowledge of Western Europeans in more or less official form and therefore distorted and falsified. In addition also the stress of national feeling in the case of each individual nation is so strong that it is difficult to trust any casual information obtained from any one of the interested parties about another. M. Niederle's book is written with a thorough knowledge of all the nationalities he describes and in an impartial spirit. It is a valuable source of information for the student of folklore and ethnography, who wishes to be informed in a short but clear way about the general questions forming the basis of all the more detailed researches.

B. MALINOWSKI.

ANTHROPOLOGICAL NOTES.

At the meeting of the Universal Races Congress in July it is proposed to have an exhibition of some 3,000 select photographs of men and women of some standing in their country and race. This exhibition should be of considerable interest to anthropologists. The Congress Executive invite all Fellows of the Royal Anthropological Institute to send their photographs for this exhibition to the Secretary, G. Spiller, 63, South Hill Park, N.W. At the suggestion of M. Topinard it is requested that there should be attached to the photograph, not only the name of the person but also his or her age, stature, colour of hair and eyes, country of birth, and cephalic index. For this purpose any person wishing to be measured should call at the rooms of the Royal Anthropological Institute, 50, Great Russell Street, W.C. The attention of all readers is drawn to the Questionnaire of the Congress, which is inserted in the form of a leaflet in this number of MAN.

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THE Institute is much indebted to Miss L. E. Biggs for her kindness in permitting the use of the photograph of the late Sir Francis Galton, from which the plate in the March number was reproduced.

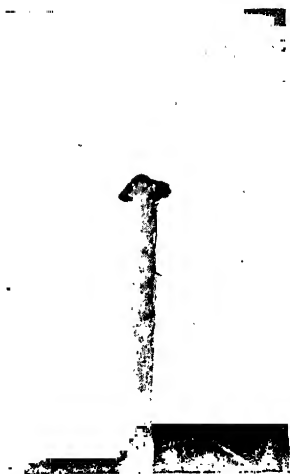


FIG. 3.

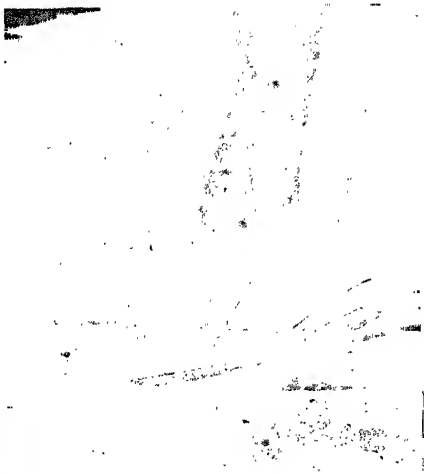


FIG. 5.



FIG. 4.



FIG. 1.



FIG. 2.

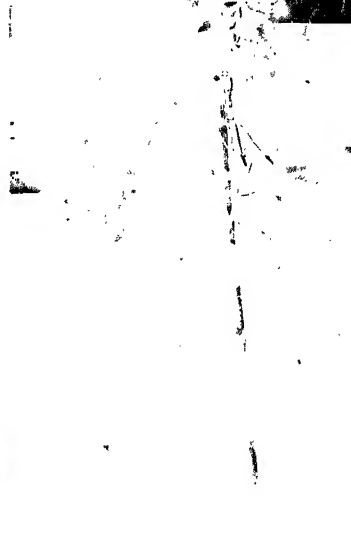


FIG. 6.

ORIGINAL ARTICLES.

Solomon Islands.

With Plate E.

Williamson.

Solomon Island Notes. By R. W. Williamson.

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I had an opportunity, whilst *en route* last year for British New Guinea, of spending a short time in the Rubiana Lagoon (island of New Georgia) and in the island of Kulambangra, which is a great volcanic peak not far from Gizo. The time and facilities at my disposal were not sufficient to enable me to attempt any serious ethnological work; but a few things which I saw and heard in Kulambangra are not, I think, without interest.

I had pitched my tent in an old palm grove, being one of a series of groves extending for a considerable distance along the coast of the island. There were villages in the vicinity, but there were none on the spot where I was encamped, those which had been there having been destroyed by a Government punitive expedition, following inter-village fighting, and the natives having retreated into the interior, where they had built fresh villages.

The chief visible matters of interest in Kulambangra were a series of taboo signs, of which I found a considerable number on the sea margin of the palm groves, and each of which referred to the group of palms whose owner had erected the sign. I had these explained to me by a native of the island, and, as a subsequent explanation, which I afterwards obtained from a quite independent native source, was substantially the same, I think I may take it that my information is probably fairly correct.

One form of taboo (Fig. 1) was a representation of a crocodile. It was made out of the ribs of two cocoa-nut leaves, placed horizontally one upon the other, and supported by sticks. These were placed with their concave sides inwards, and their expanding bases, bending upwards and downwards, had been cut along their edges into tooth-like indentations, and so represented the crocodile's open mouth and teeth, and in this mouth was placed a cocoa-nut. The meaning of this taboo was that any man who stole cocoanuts from the trees which the taboo protected would be eaten by a crocodile.

Another form (Fig. 2) was somewhat similar to the first one; but in this case the crocodile was upright, instead of being horizontal, and there was no cocoanut in its mouth. I tried to ascertain whether the presence of the cocoanut in form No. 1 and its absence in form No. 2 was accidental, but was assured that it was not so; and, having seen a few of each, I can say that one always had the cocoanut and the other had not. The explanation of No. 2 form, as given to me, was complicated, and in no way obvious. It meant that a single thief would be caught by a crocodile, which would only get one of his limbs, but that several thieves together would all be entirely devoured by crocodiles. It may be that I have fallen into error over this explanation, but I have no reason for thinking so other than its complicated and somewhat non-obvious character.

Another form (Fig. 3) was half of a bivalve shell inserted into the split end of a vertical stick. This was apparently intended to represent a human ear, and the warning which it gave was that the thief would lose his power of hearing.

Another form (Fig. 4) was a bundle of leaves inserted into the split end of a vertical stick; and the threat involved by it was that the robber would be carried by the winds out to sea in his canoe and be lost. No explanation was forthcoming as to the idea concerning such a calamity which was conveyed by these leaves; but it might well be based upon the way in which leaves are blown about and carried away by the wind.

Another form (Fig. 5) was a little bundle of three or four leafy plants inserted

into the slit end of the stick ; and the penalty foretold by it was that of sores about the legs and arms, which would travel to the toes and fingers and make the bones rot away. Here again I could not learn how this fate was indicated by the taboo ; and, as I did not know what the plants were, I am unable to hazard any suggestion upon the point.

Another form (Fig. 6) was a bundle of plants similarly inserted into a stick ; and the threat involved by it was that boils, from which a white juice would exude, would break out all over the trespasser's body. The plants had lost their leaves, and were so dried up that I could not make out what they were ; but I was shown some living plants, which I was told were the same. I think they were a form of spurge ; and at all events white milky juice exuded from their stems and leaves when broken, so that the suggestion intended to be conveyed by them is fairly obvious. Referring to the figure, I should explain that the bundle of plants which I found in the cleft stick is the horizontal bundle at the top. The bundle of fresh plants, which will be seen tied vertically to the stick lower down, was a bundle of those which had been shown to me, and which I had tied on to the stick with a view to possible verification of my belief that they were spurge.

Another form, my photograph of which was unfortunately a failure, was a bundle of root fibres inserted in the split stick. It foretold that root-like things would grow in the robber's body, and that he would die.

A superstition, which may be already known, but of which I was not aware, was brought to my notice during a wander along the coast. I met an old man, a native of one of the inland villages, walking with his axe and shield (life is unsafe in these parts, and natives never venture to travel unarmed outside their own villages). I photographed him, and persuaded him to bring some of his people down to the shore for the same purpose on the following day. As I was some distance from my tent, I suggested that they should all come to a spot on the shore near to the tent. This he absolutely refused to do ; and the reason, as explained to me, for this refusal was that some years ago a man of his village had killed a man of the village on the site of which my tent was pitched, and that it was dangerous and taboo for any man of his village to trespass on the site of the other village, as, if he did so, he would be attacked by the ghost of the murdered man, and would die. I gathered that this taboo continued for some time, and would be passed down from generation to generation, but that it only rested on grown men, and not upon women and children, who might visit the haunted locality with safety. I have no confirmation of the truth of this explanation ; but I had no doubt that the man himself was *bonâ fide* in giving it to me.

I also came across an interesting case of superstitious village desertion, my attention to which was drawn by visits to two small villages, one an old one, and the other obviously a new, indeed a barely finished, one, both of which were absolutely deserted. The history of the matter, as subsequently explained to me, was as follows. The older of the two villages was the original village of the people from whom I obtained the explanation. Their chief had died, and the village was therefore haunted, and they had migrated to another spot, where they commenced house building ; but almost immediately after their arrival there further troubles (I could not ascertain what these were) of superstitious portent had befallen them, and they had therefore again moved to another spot, where they made considerable progress in the construction of a new village, this being, in fact, the new unfinished village which I had seen. Before this construction was finished, however, they had another death, which once again involved a migration. The spot selected this time was on a small outlying island ; and it was on a subsequent visit to their new village on this island that I saw the people and obtained their explanation of the

matter. They were hoping to return to their original first deserted village very shortly, as some of their members had on the previous day visited it, and removed the spell upon it by sacrifice on a great chief's tomb there (I think it was the grave of the chief whose death had necessitated their original migration, though I am not sure as to this). On their way from their then present temporary village to the original one they had landed on a spot close to my tent to get some cocoanuts, a statement which was interesting to me, because I had observed their arrival, and so had some sort of confirmation of a part of their story.

On arrival at the original village they had cooked a repast of cocoanut, taro, and yam, and, having built a fire on the grave and lit it, they had placed the cooked food upon the fire—(I have seen a number of these chiefs' graves in the Rubiana Lagoon and on Kulambangra, and the burnt-up ashes which I sometimes found on the upper layer of stones, just in front of the wooden memorial image, are in accord with what I believe to be a well-known native sacrificial custom). The food was consumed by the fire; and this was an indication that the ghost was appeased, and their mission had been successful. They had then returned to the new village, in which they were then actually living, and had that morning (*i.e.*, on the morning of the day of my visit) had a feast in that village, each individual having received a portion of food wrapped up in leaves. This is the story as it was told me; but here again, though I feel no doubt as to the *bona fides* of the narration, as I had no means of checking its accuracy from any other source, and as my means of interpretation were not very good, I should not be justified in asking any reader to rely upon it as being correct in detail, though I think that it probably is so in substance. I tried to ascertain what would have happened if the fire had not consumed the food; and, though I give the statement as to this as it was given to me, I do so with even greater reserve. They told me that this would have meant that the ghost to be appeased (the word used by them was interpreted to me as devil-devil; but I avoid this term, which, though much used by natives in their pidgin English, may be misleading as to meaning) was not satisfied, and that further trouble to them would occur, unless they succeeded in propitiating him. Apparently they had had this possible difficulty in mind, as they had looked to the death of their present chief, who, they said, was unwell, as the probable further disaster; and here again I had a little side-light of confirmation, as I made the acquaintance of this chief a few days later, and he was undoubtedly unwell. There was, however, a further ceremony by which to placate the ghost, if it had been necessary to do so. They would have gone again to the grave, and one of them would have stood over (or near?) the grave, holding in his hand a string, to which a stone was attached. His hands and arms would shake, apparently under the influence of (perhaps really through fear of) the ghost, and the stone would swing round and round. They would then have asked the ghost what he wanted, and he would have told them, but I could not find out how he would have done this. His demands might have been for native money or for food, or both, and they would have been complied with, the money being put on the grave, and the food being placed upon a fire on the grave, but which fire in this case need not have been a large one capable of consuming the food. In this way they would have overcome their difficulties, if they had arisen. I should mention that the sacrificial giving of money is, according to Dr. Codrington, confined to the Eastern Solomons,* a statement which is not in accord with the above explanation given to me.

I may say, in conclusion, that the natives of the Rubiana Lagoon and Kulambangra are still primitive people, not having yet been spoilt by civilisation, though some

* *The Melanesians*, p. 129.

white man's implements and utensils are being used by most of those whom I saw. I had a most interesting time among them, and succeeded in taking a considerable number of capital photographs.

R. W. WILLIAMSON.

Melanesia.

Brown.

A Secret Society of Ghouli-Cannibals. By Rev. G. Brown, D.D.

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In my book, *Melanesians and Polynesians*, I stated, p. 143, "I do not think that the New Britain people ever practised cannibalism for the purpose of acquiring part of the valour of the person eaten." I have no further knowledge from the main island of New Britain, causing me to modify or alter that opinion, but I have recently received a very trustworthy account of a most revolting kind of cannibalism practised by a secret society in a particular district of New Ireland for which I can find no adequate reasons, except those given me by my informant, Mr. George Pearson, a lay missionary of the Methodist Missionary Society, who has resided in New Ireland for ten years, most of which time was spent at Bom and Eratubu, the districts referred to.

The reasons given by him are that it is done "not for revenge only but to get back the strength, spirit, and influence which they have lost," by the death of one or more of their people in war, whilst in those cases where the body which is eaten is that of one of their own people the same idea is the actuating cause, viz., that "strength, spirit, and influence may be retained in the tribe."

The society, which is called *Kipkipto*, only existed, so far as we know from our present information, in a district on the west coast of New Ireland near the centre of the island. Its headquarters were around the villages or sub-districts of Bom and Eratubu. The society is now, it is believed, broken up, but the information was obtained from two members who are still living. These men were being initiated into the society at the time when Mr. Pearson resided in the district. They abandoned heathenism and are now engaged as teachers. I have made very particular inquiries from Mr. Pearson, and he is fully convinced of the truth of the statements made to him. He, however, does not think that the whole of the revolting practices were told to him, as the two men are naturally very much ashamed of them now.

The following particulars, however, were obtained from them :—

1. A large house was built in which the members of the *Kipkipto* were initiated. Down the centre of this house they constructed a long narrow passage or tunnel just wide enough to admit the bodies of the neophytes. The sides of this passage or tunnel were lined with two rows of strong posts firmly set in the ground. These posts were not placed quite close together, but between each post a space wide enough for the insertion of a hand was left. The initiated members were placed on both sides of this passage on the outside of each row of posts. As the candidates crawled through the narrow passage each of the old members thrust his hand through the space between the posts, got hold of their ears and pulled them very forcibly, so that by the time the candidates were well through the house they suffered very great pain, so much so that some of them fainted. Some idea may be formed of the strength of the pull by the fact that in most, if not all, cases the ligaments of the ear were so distended or stretched that the ears projected forward. This was done to give them the appearance of an evil spirit or *tabaran*. There was no distinctive mark by which members of the society were known, except that often owing to the ill-usage they received the ears had a tendency to project forward in a greater or lesser degree.

2. If one of their own people or one from a village with which they were on

friendly relations died, there would be, of course, the usual feast of pigs and the burial of the body.

3. After the burial the chief of the Kipkipto Society would approach the man who had charge of the burial and make arrangements for the purchase of the body. The only objections which were made were as to the price which was offered.

4. After a satisfactory agreement had been arrived at the Kipkipto Society would dig up the body during the night.

5. The body was left for a short time until decomposition was established, in order that the flesh might be more easily detached from the bones. After the flesh was removed the bones were all re-buried.

6. The body was not cooked, but was cut up into small pieces, minced, and mixed with many pungent and strong-tasting herbs, in order to counteract as much as possible the bad taste. The composition was then put into the small baskets usually carried by all the natives. These were slung over the shoulder and partly concealed under the armpit.

7. The composition was eaten secretly in the forest. Only those who were fully initiated were allowed to eat it.

8. It was very important that no part of it should be lost. So important was this that if a member could not restrain from vomiting he would make signs to his nearest companion, who would run to him and receive the ejected matter into his own mouth, for which service he would receive a small payment.

9. The members of the society were supposed to be possessed by spirits. They were said to become as light as air, so that they could sit on the smallest twigs. They were able to make themselves unseen. When walking they did not feel the ground, and were *lunga*—that is, mad.

10. The desire to eat this horrible mess was so strong that they would go for miles in order to purchase a corpse, and when opening a grave they would tremble with excitement.

11. The same customs were carried out when they obtained the body of an enemy which had been killed by them, or which had been purchased from an adjoining tribe, with the exception of the usual feast of pigs at the burial.

12. Mr. Pearson only knew of one society, and that is now broken up. The members of it were very much feared, and could go with impunity to places where an ordinary native would not dare to go.

13. The reasons given by the natives for this practice are that, by eating the bodies of their own people, they retain within the tribe the "strength, spirit, and influence" which they possessed, and by eating the bodies of their enemies who had previously killed one of their kindred they recovered the same qualities which had previously passed away from them. This, Mr. Pearson says, partly explains why a tribe will wait a whole generation (until their sons have grown up) for an opportunity to get even with the people who had previously conquered them. G. BROWN.

PROCEEDINGS OF SOCIETIES.

America: Archæology and Ethnography.

Sixteenth International Congress of Americanists.

The report of the Sixteenth International Congress of Americanists, held in Vienna in September 1908, was published early in 1910, and contains the fifty papers presented, as well as detailed accounts of the Congress proceedings, and of the subsequent tour through Hungary, Croatia, Bosnia, and the Herzegovina which gave so much pleasure to those members who took part in it.

Dr. Franz Boas described in general terms the *Results of the Jessup North Pacific Expedition*, which cost Mr. Morris Jessup 100,000 dollars, including the publication of twelve volumes on the ethnology, philology, and anthropology of the regions visited. The main object was to study the connections between the cultures, speech, and races of the old and new world, and the place of the American aborigines amongst the races of the earth. An immense mass of material was collected by the twelve members, some of whom studied the isolated tribes of Eastern Siberia, whilst others went through the state of Washington and devoted much time to northern British Columbia. The New York Natural History Museum contains the magnificent collection brought back from the north-west coast.

The complex conditions observed showed the difficulty of the problems to be solved. It became evident that there had been intercommunication and migrations to and fro between north-west America and eastern Asia, and the vast experience of Dr. Boas in race-study has enabled him, in a measure, to judge what inferences may be drawn from the ascertained facts pending further investigation. It has become evident that the phonetic and morphological character of the isolated languages of north-east Asia cannot be separated from that of the American languages, and the confusing varieties of the latter (ten distinct languages being spoken between Behring's Straits and the Columbia river), may be gathered into a number of morphological groups which, in spite of great and even fundamental differences, may prove to have emerged from a single entity. In addition to considerations of language and anthropology, there is a striking resemblance in the legends of the peoples on both sides of the northern Pacific, and Dr. Boas gives reasons for thinking that there was an extremely ancient connection between them before the Eskimo had reached Behring's Straits, which began from the American side.

Sir Clement Markham's two papers are *A Comparison of the Ancient Peruvian Carvings and the Stone Reliefs of Tiahuanaco and Chavin* and *Sarmiento's History of the Incas*. The latter was published by Dr. Pietschmann of Göttingen in 1906, having been written about 1573. Sarmiento is the most reliable of the early Spanish writers on Peru, as his history was compiled from the carefully attested evidence of forty-two descendants of the Incas who were examined at Cuzco. From it we learn that the Inca system of government in its perfection, had only existed for three generations before the Spaniards came, and was a pure socialism which has never existed in the world before or since. All were well fed and well clothed, even amused, but there could be no freedom, no opening for ambition, no attempts to rise, and efforts at revolt met severe and cruel punishment.

In Dr. J. Kollmann's paper on *Pygmies among the Aboriginal Races of America* he gives illustrations of pre-Columbian pygmy skulls from Brazilian Guayana, from Guatemala, and from the coast cemeteries of Peru (Ancon and Pachacamac); the last excavated under the supervision of the Princess Therese of Bavaria. Her Royal Highness also brought away some bones, amongst them two femora, which denote statures of 1,161 and 1,463 mm. Fourteen pygmy skulls from these graves have capacities between 1,000 and 1,190 cm. In an urn from the caves of Maracà, northern Brazil, were found two pygmy skeletons. Judging from the femur, the heights of the bodies were 1,400 and 1,460 mm., and the tibia show decided platycnemia. In none of these cases does there appear to have been disease to account for the small size. Dr. Kollmann does not mention the very small people to be seen in Yucatan, amongst whom a man of 5 ft. 4 in. looks quite tall and imposing.

Dr. Lehmann-Nitsche in *Homo Sapiens and Homo Neogæus in the Argentine Pampas Formations* gives his views on the remains of ancient man found there. In the Upper and Middle Loess they do not differ greatly from the modern Indian, and the bones of the extremities have the relative peculiarities of the inferior races. In

the Lower Loess, which is geologically at least pliocene, was found the atlas of Monte Hermoso. In comparison with recent South American and other races this atlas shows very distinctive characters. It is too small for *Homo primigenius*, but belongs certainly to a very early form, approaching pithecanthropus. Reserving the name of *Homo antiquus* for the tertiary being, who may yet be found in the old world, the author has called the tertiary owner of this atlas *Homo neogæus*.

Dr. Capitan draws attention to the resemblances between certain objects from the old and new worlds, such as the flat rings of stone worn on the breasts by ancient Mexican gods and found in prehistoric France and in Japan. A statue of a bonze at the Musée Guimet has one on the left side of the breast. An interlaced sign, which expresses gold in Mexican picture-writings, appears on Merovingian buckles, and a development of it, seen in Central American reliefs, is known in China and Tibet as the intestine of Buddha.

A human femur with a series of deep incisions, used as a musical instrument in ancient Mexico and called *omichicahuaztli*, is paralleled by the deer horns similarly incised, of the quaternary period in France, and by instruments of the Hopi and Zuni.

Another interesting parallel is noted by Professor H. Matiegka, between North American incised and painted pottery and several groups of neolithic pottery in central Europe. He refers to Dr. Holmes' work, *Aboriginal Pottery of the Eastern United States* (twentieth annual report of the Bureau of Ethnology), and to many German writers on neolithic pottery. In both regions the sequence of style appears to be the same, and the resemblance is not only in the forms of the vessels, but in their whole decoration and ornaments (apart from some distinctive American and local Mediterranean motives), and their wide extension. The very early incised ware of northern Europe with the design filled with white is found in America, mostly in the northern area and in the Canadian kitchen-middens, which are of great antiquity. There are specimens with incised patterns as far as Costa Rica and Panama.

The whole question of the infinite resemblances between neolithic objects and implements of all kinds, as well as the pottery, in Europe and America, needs unprejudiced study.

In *Recent Cave Work in America* Dr. C. Peabody describes some caves in the Ozark Mountains. The rocks there are Silurian sandstone, Devonian-carboniferous and sub-carboniferous, and in the first and third there are caves and rock-shelters which resemble those of the Dordogne. Examination of Jacob's Cavern, Benton County, Missouri, and Kelly Cavern, Madison County, Arkansas, showed that the deposits in them consisted of mud, fallen rock, and "ash." This last is a dark-coloured substance, very light in weight, certainly connected with the presence of man, and in quantity to length of occupancy, although an analysis proved unfavourable to the hypothesis that it is a true ash. Skeletons were in poor preservation, and usually incomplete, but where the inhumation is deep enough to have been undisturbed by animals, the types of burial known as "bundle" and "scissors" are found. The accompanying objects are insignificant. Animal bones belong only to recent species. The deposits are peculiarly rich in stone implements and fragments, and include hammer stones, polishing stones, and metates (grinding stones), knives, and projectile points, scrapers, and perforators. The pottery is rude and of simple design, but an industry of worked bone had developed, and bone implements, especially pins, are abundant. Textiles of wild cane are also found. The culture is noteworthy for what it lacks; there is no richly-decorated pottery, no intricately-carved shell, and the absence of ground celts and axes is almost absolute. Stalagmite 50 cm. thick covers split bones, charcoal, and splintered flints in some places.

Dr. E. Seler has a learned paper, *Latest Investigations of the Legends of Guetza-coatl and the Toltics*, and a profusely illustrated description of the *Ruins of Chich'en*

Itzá in Yucatan. Mr. A. P. Maudslay's great work will always be the necessary foundation for knowledge of the wonderful buildings and sculptures there, but quantities of reliefs and statues are not yet recorded, and Dr. Seler especially notices the caryatids, and the many figures in the frescoes and reliefs which are in an upholding position.

The sculptured stone table, supported by fifteen portrait statuettes, which stood between the two great serpent columns in the ante-chamber of the Temple of the Tigers (upper building), was discovered by Dr. Le Plongeon when he removed the mass of *débris* there. He buried the statuettes for their better preservation (after photographing the table in position), and they were found in 1902, and are now in Mexico city. Before they were removed the present writer photographed and drew them in colour, for they had been harmoniously painted, as were the other sculptures, and Frau C. Seler also photographed them. The varied types of these portraits and the details of their costumes and feather mantles make them very remarkable.

Another small building had caryatid pillars, which supported a large stone with rows of Maya glyphs in sunk relief. The initial glyphs give a date corresponding to 3,993 years 224 days from the beginning-date of Maya reckoning.

Dr. C. V. Hartman gives interesting photographs of graves in *Some Features of Costa Rica Archaeology*. It is a great misfortune in that country that immense numbers of graves have been, and still are, ransacked for the gilt-copper objects found in them, whilst everything else is left or destroyed. Dr. Hartman studied limited areas on the Atlantic and Pacific coasts and on the high land. There were four main types of stone cists. One consisted entirely of slabs, both top, bottom, and sides; another kind had walls of oval river-stones, and a pile of them as roof. A third form, on the Atlantic coast, was twice as deep and large, with roof of very large heavy slabs. The fourth form was in the mountains west of Cartago, where square-cut pieces of stone, the size of bricks, were used for walls, whilst roof and floor were of larger flat slabs. On account of the moist climate, nearly all objects of perishable materials, such as textiles, wood, bone, shell, &c., have disappeared, and only those of stone, clay, and metal are left. Very beautiful painted pots are found in some graves. Dr. Hartman's published works give a good idea of the archaeological riches of Costa Rica.

But in truth the profusion of antiquities in America is amazing, as shown by Professor Marshall Saville's *Archæological Researches on the Coast of Esmeraldas, Ecuador*. Thanks to information received from a resident, Mr. Stapleton, Professor Saville headed expeditions (financed by Mr. G. Heye) in 1906 and 1907 to the province of Manabi, and has published two fine volumes describing his discoveries. It is only regrettable that the object of the expeditions is mainly to collect rather than to make systematic excavations.

In 1908 he was again in Manabi for a short time before proceeding to Esmeraldas, and, in the low hill region south-west of Manta, he discovered near La Roma about forty bottle-shaped hollows, probably the tombs described by Cieza de Leon, somewhat like the Chultunes of Yucatan. These in Ecuador are cut in the solid rock, in places where they would not have been used for storing water, and average eight to ten feet in depth. They are symmetrically shaped, resembling enormous carafes, with an opening or neck two feet in diameter, and have smooth sides and rounded bottoms with a diameter equal to the depth. They were sealed by a circular stone slightly over two feet across and about two inches thick. Where the earth is of some depth before reaching the bed rock, courses of squared stones line the necks. The excavation of one pit produced fragments of human and animal bones, potsherds, and a stone ear plug. Similar graves honeycomb the ground in parts of Cajamarquilla, an ancient ruined city near Lima, Peru.

In the province of Esmeraldas there was a different mode of burial; in great pottery tubes. One found at Tonchigue, two and a half feet high with a diameter of

twenty inches, was resting on, as well as covered by, a jar. It contained a skeleton and a number of gold and copper objects. So many of these tubes were found (usually considerably below low-tide mark) near the village of Atacames, that almost every house has one or more, used for storage purposes. Tubes of this character are found from La Tolita south, nearly to the border of the province of Manabi. Atacames was the chief town of an ancient province, and in the river bank enormous deposits of pottery and shells are exposed. Skulls found there have tiny gold discs set in the teeth.

At La Tolita, on an island called Tola, at the mouth of the Santiago river, seventy-five miles north of the town of Esmeraldas, there are forty mounds in a cleared portion of the forest. A trench was dug through the largest mound and at a depth of 7 metres a skeleton was found in sitting position, holding a large clay seal or stamp in its hand. With it were a number of pottery vessels, a gold egg with an emerald in it, and other interesting objects. In the level parts of the island, wherever excavations are made, gold is found by placer washing, and there are thousands of fragments of painted pottery, vessels, and figures (frequently broken by the workmen's picks) to a depth of five feet in the mud and decayed vegetable deposit. A collection of 2,000 pieces of worked gold was obtained, of an infinite variety of forms. The greater part of the jewels are of very diminutive size, and a lens must be used in order to study the workmanship. Amongst them are gold rings and pendants set with stones, minute filigree masks, nose, ear, and lip ornaments, and nails of various forms, which were set in holes in the face, as described by the early Spaniards. There are also gold fish-hooks, needles, and awls. Some jewels are of pure platinum, or of platinum and gold filigree. These minute objects show the marvellous skill of the ancient workers, and they are found in extraordinary profusion in the alluvium near the mouths of all the streams which flow into the Pacific within a certain limit. The great deposits of pottery appear to have been scattered, redistributed, and alluvium formed over them, a process repeated in three different periods, at one place at least.

Dr. Max Uhle's opportunities of studying the *Primitive Culture in the Neighbourhood of Lima*, in the course of the excavations made by him for the Universities of Pennsylvania and California, and for the splendid museum he has created in Lima, have enabled him to formulate a provisional sequence for his finds, with the knowledge also obtained by his researches at the ruins near Trujillo.

He discovered at Ancon a very early site of primitive fisherfolk, from whom the people may have descended who left the huge extent of mounds 30 or 40 feet high, spread over the plain there, and known as the Necropolis of Ancon, although really a series of dwellings and shell heaps in which interments have been made. At Pachacamac his excavations proved the super-position of temples and buildings with their respective burials, pottery, &c. At Nieveria he found an ancient cemetery with a very great variety of artistic objects of bone, shell, wood, and mosaic, in addition to pottery of the most decorative kind. From Chancay also he obtained fine painted pottery, and all this is different from the later well-known Peruvian type. It belongs to the Ica-Nazca region farther south, where Dr. Uhle, after long search, found great numbers of beautiful pots covered with mythological paintings.

Tentative excavation in the enormous mounds built of small bricks near Lima, resulted in the finding of burial urns of unusual size and thickness. It is most unfortunate that, owing to want of money, the Peruvian Government has been unable for the last two years to pay for the further exploration which Dr. Uhle is so capable of managing, as shown by the great collections he has brought together in a short time. Irresponsible persons dig everywhere, and sell their finds to foreigners, to the infinite loss of science.

In his paper on *The Significance of the Intihuatana* Dr. Uhle brings together photographs of the different gnomons which he discovered on the hillsides round Cuzco, as well as the one called Intihuatana at Pisac, the only sun temple left in good condition.

Amongst the philological contributions Father Morice's sprightly French description of *The Verb in the Déné Languages* will delight the reader. Far from being a dry dissertation, it gives a vivid picture of the extraordinary richness and variety of terms which the Indian mind has found necessary to express its subtle distinctions of thought. Déné possesses, for every French verb, thousands of synonyms with distinct shades of meaning, and the total number of its verb expressions can be counted by millions.

One category of verbs has seventeen persons for each tense, whilst certain verbs of locomotion have twenty-one. For instance, "to start forth" has not only the usual six persons to each tense, but can express two persons, one of two persons, one of several, and so on, in each case changing the word used. Then there are the objective verbs whose elements change with the nature of the object which they have as complement. In pp. 587-9 the author gives the verbs developed from "to put," forming over 23,000 in one series only, owing to the great number of variations possible, for here the verbs take on the character of particles of numeration, according to the class of object referred to.

"The verbs of locomotion also offer a vast horizon of possibilities. The Déné changes his verb for 'to progress' according as he goes on foot, or in a vehicle, by canoe, sledge, or on horseback, with difficulty in a crowd, or sailing over the great areas of his lakes, with care as one who has tender feet, or running, with crutches or leaping, whilst he is cutting with the axe or a knife, gathering fruit or dancing, &c. The movements of the stars, the air, fog, heat, a canoe, a path considered as leading to a place, and many other things, are also expressed by special verbs.

"Adjective verbs are conjugated regularly and from them are derived a long series of comparative verb forms. Substantive verbs likewise are true verbs with a complete conjugation, but are often impersonal."

Dr. F. Heger, in addition to his heavy work as secretary-general, prepared a special catalogue of the American collections in the Imperial Natural History Museum, and gave a short paper, mentioning the chief treasures. These are an ancient feather shield, the centre of a wooden shield with turquoise mosaic, a large feather fan, an animal's head in mosaic, and the magnificent feather headdress in the shape of a mythical sun-bird, which was also the subject of a monograph. Dr. Heger paid a tribute to Johann Natterér, a zoologist who was in Brazil from 1817-1835, and brought back to Vienna great ethnological collections "with far-seeing enthusiasm" at a time when the science had not even a name."

Space fails to do justice to many other papers of interest, such as that by Dr. Thalbitzer on the *Heathen Priests of Greenland*, Dr. Preuss on the ceremonial *Festival of the Cora Indians* of Western Mexico, amongst whom he lived from 1905 to 1907, the Comte de Charency's on the *Numeration of the Tzotzil Language*, and that by Lic. Belmar, in which he traces a connection between the *Tarasco and the Languages of the Mixteco-Zapoteca-Otomi Family*.

Amongst the forty works presented to the Congress were the *Reisestudien aus dem Westlichen Sudamerika* by Princess Therese of Bavaria, von Weiser's valuable edition of early American maps, known as the *Islario de Alonso de Santa Cruz* and Señor Batres' *Prehistoric Civilization along the Papaloapam River*.

A. C. BRETON.

REVIEWS.

Evolution.

Willey.

Convergence in Evolution. By Arthur Willey, D.Sc., M.A., F.R.S. London: John Murray, Albemarle Street, W. **47**

This is a very original and suggestive work, and will, we have no doubt, be regarded in the future as an important contribution towards the elucidation of the laws of evolution, which notwithstanding the vast amount of research that has been carried out since the time of Darwin, are still, as the author says, "obscure and peculiar."

The object of the book is to emphasise the importance of convergence in determining the structure and functions of animals, and the author shows by many examples how universal the action of this law is in the animal kingdom.

Convergence, from the author's point of view, is of wider scope than the homoplasy (similarity of form unaccompanied by community of pedigree) of Ray Lankester, or the cenogenesis (the origin of structural features by relatively recent adaptation) of Haeckel. Convergence is a term applied to resemblances among animals, which are not due to direct relationship or genetic affinity—in other words, which are not derived by inheritance from common ancestors.

The two most widely diffused ways of convergence are homoplasy and mimicry. Mimicry is defined as a form of protective resemblance in which one species so closely resembles another in external form and colouring as to be mistaken for it, although the two may not be nearly allied and often belong to distinct families or orders. Homoplasy depends on a more deep-seated or structural convergence.

Convergence is due to similarity of habits, and, as the author points out, the methods adopted for procuring food determine in a great measure the habits of animals. Many animals follow similar methods and thus convergence is brought about; there is, for example, a remarkable resemblance in the structure of a carnivorous marsupial and a carnivorous placental mammal.

The author shows by numerous examples that convergence affects the three principal functions of animal life, namely, metabolism, reproduction, and neurulation. The most widespread aspect of convergence is cerebral convergence; the cerebration of the ant is comparable with that of the higher mammals. Even histogenetic convergence has been shown to exist, for histological identity between members of different phyla has been discovered.

Dr. Willey will have done a great service to biologists and to anthropologists if he succeeds in impressing upon them that they cannot safely trace pedigrees by similarity of structure and function alone, without taking into consideration the principle, the universality of which he has so ably established, that these similarities may not be due to common descent, but to similarity of habits of life induced by similar conditions of life. This fact, however, is often forgotten in working out theories of the descent of man, as well as of the lower animals.

J. G.

America: Ecuador.

Saville.

Contributions to South American Archaeology: the George G. Heye Expedition:—Vol. I. The Antiquities of Manabi, Ecuador, Preliminary Report. By Marshall H. Saville (New York: Irving Press, 1907. Pp. 135, 1v plates). **48**
Vol. II., The Antiquities of Manabi, Ecuador, Final Report. By Marshall H. Saville (New York: Irving Press, 1910. Pp. 284, cxiv plates and map).

The George G. Heye Expedition, of which these two admirable volumes are the firstfruits, was organised to perform the highly important work of carrying on investigations in the area lying between the confines of Peru and Panama. Little

enough is known of this large area, considering the number of culture-centres which appear to exist there. Of these culture-centres at least four lie in Colombia, and Professor Saville distinguishes no less than five in Ecuador, in addition to that of the Inca, which was intrusive. The Inca culture is, of course, a matter of secondary importance to the expedition, which aims at making a survey of the less-known indigenous cultures existing between the spheres of influence respectively of the Inca to the south and the Nahua and Maya to the north.

Given a programme of this extent it will be realised that only a comparatively small portion of it has yet been performed; in fact, researches have at present been carried on in the maritime provinces of Manabi and Esmeraldas alone, and the results obtained in the latter province still await publication. Yet the work actually done is considerable and important, for the expedition was not engaged solely in the gathering of information, but in the still more laborious task of amassing a large archæological collection.

Of this collection the most noticeable item at first sight is the long series of stone seats with human or animal supporters, of which some fifty are figured in the first volume, and which were found in the ruined dwellings or *corrales*. Though it is rare to find two of these seats exactly alike, yet their general similarity is more striking than their variety, a feature not altogether surprising when it is considered that they seem to be confined to a small area of not more than twenty miles in diameter. In this connection it may be mentioned that the author credits the British Museum with but one of these seats, whereas as a matter of fact there are two, and both have the support fashioned to represent a human figure, and not, as he states, an animal. Of far greater interest are the remarkable stone reliefs from the same region, of which the greater number are figured in the second volume. In some of the figures represented on these reliefs is found the same convention of representing the head in a reversed position, which is also seen in the Chavin stone and in the painted designs on pottery from Nasca. Attention should also be drawn to the peculiar stone columns, often ornamented with carving, which were certainly not used for any structural purpose, but may have been, as the author suggests, tables for incense.

Perhaps the most important section of the collection from an archæological point of view is the pottery. This is quite typical, and for the most part unlike anything else from other parts, with the exception of some of the vases with expanding foot. In particular some of the figures are of great interest since they shed considerable light upon the dress and ornaments of the early inhabitants; most of these figures are painted red and green. The vases show little decoration, but the shapes are often very graceful, while the spindle-whorls are ornamented with incised designs.

As regards objects of metal no finds of any importance were made, with the exception of three good specimens of the circular copper plaques with a head embossed in the centre. These plaques Professor Saville believes to have been gongs, but it must be admitted that there is practically no evidence either for or against his view. As regards the practice of gilding copper, he writes, "It is a most interesting fact, and one of great importance in our studies, that the art of gold-plating on copper was confined to the strip of Pacific coast extending from Manabi north to Panama," and in the next sentence he qualifies this statement by stating that the art was also practised in the Cara province of Pichincha. The area, however, must be extended to include Cuenca, since the British Museum possesses a fine series of copper mace-heads and axes, all overlaid with gold leaf, from this neighbourhood.

Apart from the collection of specimens, the ruins of the neighbourhood were

explored, wells examined, mounds excavated, and burial sites explored, and the results of these operations are well worthy of close study. The mounds are of particular interest, and in them were found human remains, together with objects of stone and pottery. A peculiar feature was the existence, in each case at the southern end, of a platform of baked clay, which was an important part of the mound-structure, and contained a large pot with ashes.

Of the manner in which the results are published nothing can be said but in praise. The same generous scale appears in the publication of the results as in the programme of the expedition. While most authors are content with references to past literature in footnotes, Professor Saville gives us an appendix of, in each volume, some forty pages containing extracts often of considerable length from Zarate, Velasco, Mendoza, Oviedo, Herrera, Xeres, Cieza de Leon, and other writers, so that we have before us practically a compendium of all literature relating to the area under discussion: besides this there is an excellent bibliography. In the size of the volumes a most praiseworthy restraint has been exercised, the quarto form in which they appear is quite large enough to give a magnificent plate, and the quality of the paper is such that they are easy to manipulate. The magnificent series of plates is beyond any criticism, and the text, save for an occasional looseness of expression, such as "the Quichuas, or, as they are commonly known, the Incas," and the use of the phrase "most unique," is eminently readable and far less dull than the majority of similar works. Mr. Heye is greatly to be congratulated on the initial success of his most laudable undertaking, and Professor Saville has reason to be equally proud of a fine commencement of a series of explorations which will be of the greatest value for science. It is not in any spirit of criticism that we may venture to express the hope that he will not allow his zeal as a collector of specimens to circumscribe in any way his activities as a collector of information. In the present state of our knowledge, or rather ignorance, a survey of the archæology of the huge area under investigation is of paramount importance, and such a survey could be accomplished in the same time as would be involved in the accumulation of a completely representative collection of specimens from merely a section of that area. A complete survey, accompanied by small, though fairly representative collections, would be of far greater value at the present juncture than an incomplete survey accompanied by collections which were absolutely exhaustive from one or two sections. Meanwhile we shall look forward with the highest expectation to the publication of the results already obtained in Esmeraldas and of the material yet to be gathered in the interior.

T. A. J.

Tragedy.

Ridgeway.

The Origin of Tragedy, with Special Reference to the Greek Tragedians.

By William Ridgeway, Sc.D., F.B.A., &c. Cambridge University Press.

Pp. xii + 228. With 15 illustrations. Price 6s. 6d. net.

Professor Ridgeway has given us in his book, *The Origin of Tragedy*, a work of the first importance, both in the theories which he advances and in the method by which he arrives at his conclusions. In 1904 Professor Ridgeway delivered a lecture to the Hellenic Society, which revolutionised our ideas on the origin of the Greek Drama, and which inaugurated a new epoch in the study of the whole subject. It showed for the first time that the tragedies of the great Athenian dramatists of the fifth century B.C. were evolved not from the festival of Dionysus the Wine God, as we had always been taught to believe, but from a far older ritual, namely, the commemoration of the death of some worshipped hero. The present work develops this theory and places it in a clear and convincing form within the reach of the general public. But it does much more than this; it affords an admirable example

of historical research based on a synoptic view of life and custom in many lands and in many different stages of human development. In other words, it is based on a study of evolution and anthropology. The whole point of view shows how great a change has come over the attitude of scholars in comparatively recent years. It is true that our grandfathers accepted the dictum of Horace that there were brave men before Agamemnon, but, as these worthies had left no trace of their prowess, they were disregarded, and though no doubts were entertained of their valour, they were considered to have been sadly deficient in art. "Cyclopean" walls and "rude stone monuments" seemed to have been their highest achievements. Athenian civilisation, therefore, sprang upon an astonished and barbarian world, even as Athene herself had sprung fully armed from the head of Zeus. Such at least was the impression of the general run of classical scholars. Excavation and a long series of discoveries have entirely altered this view. Egypt, Babylonia, and Crete have in turn yielded up enough of their secrets to make it certain that at the date formerly assigned to the Creation there was widespread civilisation of a very high order, and that writing had been in ordinary use for ages; recorded history was even then ancient. The importance of this fact is not fully appreciated even yet; for example, the extent of Minoan influence on Greek art, literature, tradition and custom is only beginning to be recognised, great as is the progress already made in this direction. For this influence was twofold: partly direct, as in the transmission of legends or of artistic forms; partly indirect in the gradual mental development of the race which made the later achievements possible. For there have been many Dark Ages just as there have been many Glacial periods, and the history of civilisation is like the history of an incoming tide—wave succeeding wave with occasionally one that towers above its fellows.

More recent still is the application of anthropology to history. We find that parallels can be brought from all over the world for most Greek customs, or at least for their earlier forms. Thus Greece no longer occupies the position she once held in the minds of scholars. But she has gained by the change. The more we see of the mighty nations which surrounded her in her infancy, and the more we see how closely allied she was in many respects to other peoples, the more wonderful is the story of how she rose above them all. Just as in sculpture the Greek artists perceived the true aims of art from the first and rejected much that found favour with Assyrians and Egyptians and transmuted the rest; just as in the words of Brunn she "borrowed the alphabet of her art but used the letters to spell her own words," and then worked steadily through the sixth century to gain technical skill and thus paved the way for future glories; so in other forms of art we find her pursuing the same path, showing the same power of selection, the same true artistic instinct, till under the stimulus of the defeat of Persia she achieved those glories which are still the wonder of the world. Greece has nothing to fear from archæology or anthropology, but these sciences render her service by showing her true place in the history of the world, and Professor Ridgeway has long been famous in both. Thus the present work rests on foundations deep and wide, and though details may, and indeed in the nature of things will, be altered, the main structure will endure.

A reviewer must mention some such details. To begin with, the worship of Dionysus is a good deal more complex in its bearing on tragedy than the book would lead one to suppose. In this connection Dr. Farnell is treated too severely. Dr. Farnell's knowledge of ancient Greece from the standpoint of the classical scholar is probably unique, and his evidence in this case will have to be considered further when dealing with some aspects of tragedy. Again, the Christianity which enjoyed an auto-da-fé and allowed the long-drawn tortures, of which the actual

burning was but the last stage, would scarcely have objected to human sacrifice on grounds of morality alone. Throughout the book there is a frequency of metrical lines which is annoying. On page 63, for example, thirty-one full lines contain no less than twenty complete lines in blank verse metre, such as:—

“But if the leader of that company
of peasant actors were to take it to
some town or city.”

On the other hand, most of the lines which are translated from the poets could not be mistaken for anything but translations. Perhaps amid the plentiful illustrations reference might have been made to the somewhat parallel rise of Roman gladiatorial shows from Etruscan funeral rites.

But these points are far outweighed by the admirable clearness of the argument and the way the points are driven home by recapitulation, references and the tautology of emphasis, and above all by the breadth of treatment.

Not only the main thesis but the deductions from it are bold and convincing. The chapter on the Expansion of Tragedy is in itself a masterly work and throws a flood of new light on plays which seemed to have little prospect of further annotation. Other scholars, such as the late Albrecht Dieterich, have developed some of Professor Ridgeway's arguments still further. The very fact that subsequent discovery confirms his main theory is the highest tribute to its author and its surest confirmation.

K. T. FROST.

Biology.

Bigelow.

Experiments on the Generation of Insects. By Francesco Redi of Arrezzo. 50
Translated from the Italian edition of 1688 by Mab Bigelow. The Open
Court Publishing Company, Chicago (London agents: Kegan Paul, Trench, Trüb-
ner & Co., Ltd.).

Francesco Redi was Court Physician to Ferdinand II., and subsequently to Cosimo III., Grand Dukes of Tuscany, and as such was head of the Medicean laboratory. A profound student of natural history, he sought to show, by actual experiment, the utter absurdity and falsity of the various theories which, dating from Aristotle and Pliny, had largely accounted for the origin of insects by spontaneous generation. Though in some instances his logic was limited, and his clear-headedness dimmed by his Jesuit education and sympathies, he was undoubtedly the pioneer in making careful and well-directed experiments in the breeding and culture of insects, and, as the translator justly remarks, the book is “a mile-stone marking the beginning of a “great epoch.” It has always seemed a curious fact that for many centuries, even at a time when art and letters were in a high state of advancement, scientific research was left to the visionary, who devoted his labours to the transmutation of metals, the practice of astrology, or the pursuit of the Philosopher's Stone. With regard to natural history, people were quite content with the legends and fables which sufficed for their forebears, and no one thought it worth while to test their accuracy by observation or by the simplest experiments. It was this that Redi set himself to do, and by dividing pieces of meat into two portions, leaving one exposed to the air and hermetically sealing the other, he speedily discovered that the worms which infested the former, but which were wholly absent from the latter, were due, not to spontaneous generation, but to eggs deposited by flies.

In like manner, he controverted the accepted notions, that scorpions were generated by sweet basil, that frogs were brought by heavy rain, that bees were produced from snake's vomit, that cabbages brought forth butterflies, and that a mulberry tree could engender silkworms, or that the latter could be bred from the flesh of a mule which had been fed on mulberry leaves for twenty days. He explains away the Biblical

story of the bees in the carcase of Samson's lion with a boldness and lucidity worthy of a modern scientist, while his explanations are not merely put forward as theories, but are enforced by the description of his actual experiments. Take those, for instance, by which he tested the poisonous effect of the scorpion's sting, and the manner in which the virus can be temporarily exhausted. He was not satisfied with trying the effect on pigeons, but he tells us, "having heard that animals killed by a snake's bite or by tobacco, which is a terrible poison, can be eaten with impunity, I gave these pigeons to a poor man, who was overjoyed, and ate them with great gusto, and they agreed with him very well."

On one point, however, Redi's reasoning faculty failed him. He could not account for the presence of worms in oak galls, cherries, pears, plums, and osier plants, and so fell back upon the ancient theory that plants, being themselves alive, could themselves engender life. Consequently they were capable of producing worms without animal assistance. He argued this from experiments on the sensitiveness of plants, in which, we should mention, he included sea anemones and sponges. Curiously enough he excepted the filbert, which, he thought, might have been pierced when soft, by some insect. At the same time he was dead against the possibility of life being engendered by anything animal or vegetable which itself was lifeless. The book is illustrated by the author's own drawings, and is well worth glancing through as it furnishes a good idea of the condition of biological science in the seventeenth century.

T. H. J.

Africa, West.

Tremearne.

Fables and Fairy Tales for Little Folk, or Uncle Remus in Hausaland. By Mary and Newman Tremearne. Cambridge: W. Heffer and Sons, Ltd. London: Simpkin, Marshall & Co., Ltd., 1910. (First Series.)

51

This collection of a dozen animal folklore stories of the Hausas in Northern Nigeria is a series of tales of which the literal translations have originally appeared in the journals of the Folklore and other societies, told after the fashion of Uncle Remus for the delectation of children. Here we have our old friend the Spider portrayed as the most cunning of all animals, having been made king for his reputed wisdom, an office which he uses for his own purely selfish purposes without the slightest regard for the welfare of his subjects. He is depicted as a greedy thief eating up the public grain stores by stealth, and as a wicked husband who eventually causes the death of his wife, and reaps undeserved but material sympathy from his evil doings. Indeed, throughout these stories the battle is mainly to the strong, irrespective of morality. Thus, the spider nearly always prospers in his career of crime, he even burns down his house to excite pity, while eventually, by sheer fraud, he obtains the hand of a charming girl as his new wife. The couple become devotedly attached to each other, and, apparently, at last the Spider shows symptoms of turning over a new leaf and settling down to a respectable domesticity. In one story, however, the Spider is caught out by the "Half-Man" and gets his deserts, being enticed into a "tar" trap and beaten within an inch of his life. Another impostor is "the Billy-Goat who said he was a magician," while the simple clown is the Hyæna, whose stupidity is always bringing him into trouble. One of the prettiest tales is "The Hunter and the Fairy Buffalo," in which a Princess of the Buffaloes assumes human form and marries a young hunter in order to ascertain man's method of entrapping her kind. This contains a really charming element of pathos. The authors have done their work well and judiciously, and the book, which is appropriately illustrated, will give young folk a pleasant peep into certain phases of native African life.

T. H. J.



JASPER AND JADE IMPLEMENTS, CHINESE TURKESTAN.

ORIGINAL ARTICLES.

Chinese Turkestan.

With Plate F.

Smith.

The Stone Age in Chinese Turkestan. By R. A. Smith.

52

During his second expedition into Chinese Turkestan (1906-8), Dr. M. A. Stein collected from the Lop-nor desert a small series of worked stones of which a selection is represented on the adjoining plate. For the exact sites of these discoveries reference must be made to his map in the *Geographical Journal*, March, 1911 (lat. 40°-41°, long. 89°-90°), while the circumstances are detailed in the same journal, July and September, 1909 (*see especially pp. 25-27*).

The stones were picked upon eroded bare patches of ground close to the route followed from Abdal across the Lop-nor desert to the site of an ancient Chinese military station provisionally identified with Lou-lan, and thence to the lagoons of the Tarim River. Owing to the conditions of the journey through waterless desert no search could be made away from the actual route line. If a wider belt of ground could have been searched, the number of finds would presumably have been far greater. In the Lop-nor desert the soil, apart from drift sand, consists exclusively of lacustrine clay or loess deposits, no stones of any kind occurring there naturally; and the worked stones recovered were almost certainly made out of material derived from the Kun-lun range south of Lop-nor. Many specimens are more or less sand-worn, and the effect of driven sand in the region is well seen on the ruins discovered by Dr. Stein. It should be remembered that, owing to the extensive lowering of the ground by wind erosion, specimens belonging to widely distant periods may now be found lying side by side on the same level.

At Lou-lan itself the worked stones may be historical and come down to a comparatively late period, as the site was occupied till the fourth century of our era. As far as Camp 122 occupation in historical times is highly improbable, but from Camps 123-125 we are on ground proved by plentiful remains to have been inhabited during the early centuries after Christ, though now a barren waste undergoing wind erosion. The area represented by Camps 126-129 can hardly have been occupied since prehistoric times, and even then need not have been settled, but only passed over by caravans.

Of the 140 pieces of stone (mostly jasper) collected from the surface, just half the number showed any degree of finish, the remainder being flakes and splinters evidently struck off by man from the cores, but not themselves utilised. Nearly sixty "blades" are included among the worked stones, with single or double ridges showing that they were struck by people who understood the art of detaching regular two-edged flakes. Three cores, from which smaller flakes than those illustrated were struck, are the only specimens recovered, and closely resemble specimens of the same material from the Vindhya Hills and Jabalpur district of India. The raw material is represented by four lumps of jasper (such as Figs. 14, 17).

Of implements properly so-called the number is insignificant, two jade celts and three points being all illustrated (Figs. 11, 21, and 3, 4, 5). The smaller celt is the more finished and is ground to a straight cutting-edge, the butt and sides being left rough. The other is twice its length but less symmetrical, with the polishing confined to the two faces. The points are the most interesting of the series and may have been intended for arrows, though they are highly finished and not likely to have been risked in this way by their owners, especially as the supply of raw material was very limited. The triangular specimen (Fig. 4) is dark grey jasper, carefully flaked over both faces and complete. The truncated leaf form (Fig. 3) is black, thickest at the butt, and not so finely worked; a more recent flake has been detached from the centre of one face, exposing a granular surface, whereas the

remainder is sand-worn and the point blunt and smoothed. The willow-leaf point (Fig. 5) is also black, carefully flaked on both faces, one showing almost a rippled surface. It is complete and slightly sand-worn, 2.2 inches long.

Another specimen of some importance has been drawn to show the battered back of the blade (Fig. 25). This method of providing a broad blunt surface on which the forefinger could rest in use was adopted by palæolithic as well as neolithic man, and is illustrated by a large number of *lames à dos rabattu* (or *abattu*) in the cave period named after the palæolithic rock-shelter of La Madeleine in the Dordogne. It was towards the end of that period that the pygmy industry first made its appearance; and the succeeding period (called by the French *Tardenoisien*) is characterised by such diminutive flint flakes, which seem to have survived the transition and to have persisted through the neolithic period. In the British Museum are several specimens from Bruniquel, Tarn-et-Garonne (Madeleine period); and neolithic specimens frequently occur in our own country, as, for example, near Farnborough, Kent, and Tackley, Oxon.



FIG. 25.

The plain triangle is a recognised form of arrow-head, occasionally found in Ireland (though rarer than most patterns) and in most other regions where arrow-heads abound. It is found, for instance, on the fringe of the Sahara (where a large proportion are flaked on one face only),* also in Chili,† the Fayûm of Egypt,‡ the Côte d'Or in France,§ and a list of similarly distant sites might be drawn up for the leaf-shaped point.¶ But the difficulty is to find the same group of implements in other localities that might throw light on the culture and origin of the people who during the Stone Age occupied areas within what is now the Lop-nor desert. Worked obsidian from Crete in the British Museum presents a general resemblance to the jasper series, but a still closer parallel is afforded by the kitchen-middens of Japan, which abound in diminutive tools of obsidian and other materials. The arrow-heads and leaf-shaped point are much like specimens from Hakodote, Yezo, in the national collection, and it is worthy of remark that knives and other tools from the same locality have flat knob-like projections for the attachment of a thong. This may throw some light on the curious projection from the end of Fig. 13 on the plate, and some connection with the extreme east of Asia is not altogether out of the question.

The following table gives details of the most characteristic specimens which are represented on the plate natural size. The determination of the various materials was kindly undertaken by my colleague, Mr. L. J. Spencer, of the Department of Mineralogy, Natural History Museum.

DESCRIPTION OF PLATE.

Jasper cores or nuclei for producing short and narrow blades:—

Fig. 1, speckled brown, 1.25 in., Camp 121-2, 002.

„ 7, dark brown, 1.05 in., Camp 122, 006a.

„ 9, marbled grey and yellow, 1.4 in., Camp 122, 002.

Jasper blades with median ridge and bulb of percussion at end of under face, if not broken away. Ranging in colour from brown to purplish black, and used (if at all) on one or both edges:—

Fig. 2, 1.6 in., Camp 122-3, 009.

„ 6, 1.5 in., Camp 121, 002.

„ 10, 1.8 in., Camp 122, 006.

Fig. 18, 2.2 in., Camp 127-8, 003, Lop-nor.

„ 20, 2.8 in., Camp 121, 0045.

„ 24, 1.6 in., Camp 122, 0027.

Points of grey to black jasper, slightly sand-worn, flaked on both faces and symmetrically shaped:—

Fig. 3, 1.6 in., Lou-lan, 00160.

„ 4, 1.2 in., Camp 122, 0023.

Fig. 5, 2.2 in., Camp 122, 0054.

* *L'Homme préhistorique*, 1906, 171.

† *Ibid.*, 1903, 164.

‡ *Ibid.*, 1907, 267.

§ *Congrès préhistorique de France, Autun*, 348.

|| E.g., *L'Homme préhistorique*, 1904, 104.

Jasper blades with two separated ridges, used on both edges :—

Fig. 8, 1·7 in., Camp 122, 0052.

Fig. 19, 2 in., Camp 121, 0032.

„ 15, 1·1 in., Camp 122, 008.

Fig. 11. Jade celt, green, roughly ground on the faces and more carefully towards the cutting edge. 2 in., Lou-lan, 00145.

Fig. 12. Carnelian flake, pale Indian red, bulb on plain face, the other with patch of crust, edges not used. 1·9 in., Camp 121, 0047.

Fig. 13. Jasper flake dark green veined, with knob projecting from the end. 1·8 in., Camp 121, 0049.

Fig. 14. Jasper flake of unusual size, speckled brown, irregularly flaked, with patch of pebbled surface. 2·5 in., Camp 121, 0010.

Fig. 16. Jasper flake, speckled brown, with bulb of percussion, and pebbled surface on other face. 1·3 in., Camp 121, 0011.

Fig. 17. Jasper flake, mottled yellow and black, much sand-worn on one face. 2·6 in., Camp 122, 0049.

Fig. 21. Jade celt, green, both faces ground, sides and butt left rough, the cutting edge sloping. 4 in., Camp 126, 001.

Fig. 22. Jasper blade with median ridge, much used on both edges, bulb of percussion on under face, slightly sand-worn. 2·9 in., Camp 121, 0033.

Fig. 23. Chalcedony blades, smoky black, with median ridge and bulb of percussion on under face, edges unused. 1·9 in., Lop-nor, Camp 127-8, 002.

REGINALD A. SMITH.

Africa : Nigeria.

la Chard.

Ancient Funeral Rites of the Pagan Gwari of Northern Nigeria.

53

By L. W. la Chard, F.Z.S.

A discovery promising to be of some interest and throwing light upon certain curious old burial customs amongst the pagan tribes of Zaria Province, Northern Nigeria, was made in November 1907, during the construction of a road between Zungeru and Kuta. The road passed over the remains of a former town. Like all primary settlements in most countries, this place had sprung up near the banks of a river at a convenient fording-place, and on the route between two trade centres, Kuta and Wushishi. A cutting on the road passed through the burial ground of this old town, and it was here that certain pots and other objects were unearthed, which first drew attention to the place.

The burial-ground itself, which seems to have been chosen with characteristic ignorance or contempt of the simplest laws of hygiene, was situated immediately between the town and the areas devoted to cultivation of farm products. The remains of the latter areas consisted of long, parallel rows of stones, extending for a considerable distance, enclosing narrow banks of earth. Whilst a cutting was being made through the burial-ground, a number of large symmetrical earthenware pots were found. They were of various sizes, the largest being 5 feet 4 inches in height with a maximum diameter of nearly 3 feet, the approximate corresponding measures of the smallest one found being 3 feet and 2 feet. Each really consisted of two circular pots, the smaller one inverted upon the larger, the necks fitting firmly into each other and the ridged depression at the junction stuffed with hardened clay. The pots were placed in the ground at no great depth, generally from 2 to 3 feet from the surface. They were about $\frac{1}{2}$ inch in thickness, and were made of strong, well-preserved red earthenware. No designs nor ornamental work of any description were found on them.

When broken open, most of them were found to be empty save for a grey deposit on the bottom which consisted of bones and corroded metal rings. Small circular bowls about 4 inches deep and 5 inches in diameter were also found amongst the deposit. One pot was full of earth, and in this earth was found a complete skeleton in a sitting posture with the bones in their anatomical position. An iron spear-head much corroded, a small circular bowl of the kind already described, a brass ring, and two small iron

rings were found at the bottom of the pot. None of these objects had been broken, and no stone implements or weapons of any description were found, although careful search was made.

Enquiries amongst natives elicited the fact that at some indefinite period, a large Gwari town, called Ajugbai existed on the spot. A Gwari native from Kuta, about thirty-five years of age, remembered his father telling him about this town, which had been a halting-place for traders. It was twice destroyed, once by Masaba, King of Bida, when he annihilated the King of Kuta and took most of the people away as slaves. It sprang up again some time afterwards, but was finally destroyed by Nagomachi, King of Kontagora, father of the present Emir of that place. Since then the Gwari, who were scattered, have not practised these burial rites, but have disposed of their dead in the Mohammedan fashion, like their conquerors.

Formerly the head of each family possessed one of these pots which was kept in the house and worshipped, being regarded apparently as a *memento mori*. It was called, in the Gwari language, *Shakun*. When any member of the family died, the pot was taken out in front of the house and the top portion was removed. The body was placed in the lower portion, in a sitting position, with the head touching the knees. Rings, bracelets, gowns, and any ornaments belonging to the deceased, together with weapons (if an adult male) were deposited unbroken at the bottom. A small jar (*Shabali*) made from hardened clay was filled with native liquor (*Kuno*), and was also placed with the dead person. The inverted top of the pot was placed in position, the resulting cup-like depression at the junction was filled with moist clay, and the whole was placed in a grave dug so that the top of the pot would be about a foot from the surface of the ground. A cairn of stones marked the spot, and the mourners completed the ceremony by becoming intoxicated and dancing around the grave, an Omarian custom which in a modified form is not restricted to the unenlightened pagan of the Dark Continent. The name given to the whole ceremony was *Vingo*, and this word also seems to have signified the burial-ground itself. When questioned as to how the brass ring came into the possession of these people so long ago, the natives stated that ornaments of brass and silver were brought up from the coast by traders and Hausa ex-soldiers, the latter of whom were frequently paid in brass rods.

The Gwari always have been, and are still, pagans. They worship an indefinable object which they call Heshan, which, or rather, who appears to be a vague anthropomorphic conception of the whole universe, and who is supposed to exercise a providential care over them, their possessions, crops, and even future descendants. It is really a crude, pantheistic belief. They still gather round a kuka-tree to sacrifice fowls, goats, and sheep, and sing chants to Heshan. They do not believe in the existence of evil spirits or forces hostile to the supreme will of their deity, and repudiate the idea of a future existence. In consequence, it is somewhat difficult to trace the beginning of their former peculiar burial customs, which certainly did not originate in the common savage notion of burying weapons and trinkets with the body to ensure for it a safe journey to paradise. The Gwari of to-day say that it was merely a very old custom devoid of any particular motive; but its origin amongst a crudely materialistic people must have been a tangible one, unless it was introduced at an early period when a phase of their religion admitted of spiritual agencies. Possibly it was considered the most efficient method of protecting the dead body from wild beasts, or probably the custom may have been a relic of a time when sacrificial pots, such as have been found in Southern Nigeria, were used in barbaric ceremonies to propitiate an offended deity.

L. W. LA CHARD.

Australia: Sociology.

Lang.

Mr. Mathew's Theory of Australian Phratries. By Andrew Lang.

54

In the *Journal* of the Anthropological Institute, Vol. XL, pp. 165 to 171, the Rev. John Mathew again sets forth his theory of the origin of phratries, and of some phratry names in Australia. The theory is, that "the two phratries represent "two ancient distinct races"—one of them, "Papuasian, very dark, with curly hair"; the other, "a stronger, more advanced, lighter-coloured race, with straight hair, and "akin to the Dravidians and Veddahs."

An obvious question arises. We meet phratries, or exogamous intermarrying sets of people, in many parts of the world. Are all these phratries the result of a combination of two distinct human races? If not (and Mr. Mathew, perhaps, ought to scrutinise all known phratries), why are we to suppose that phratries in Australia are, the result of a combination with *connubium* of two races, primarily distinct? An institution so very widely extant, in lands so far remote, as the phratry is, is likely to have arisen in some "felt need" other than the peaceful coalition of two separate races.

Mr. Mathew gives evidence, proving that among the Euahlayi, in Western Australia, and in Queensland, and in Victoria (I state the case as briefly as possible), phratry names indicate contrasts in colour or complexion—"light blood" and "dark "blood"—and that old blacks believe they can tell the phratry of an individual by the quality of his hair, straight or curly. Mrs. Bates, I may add, has kindly given me much information to the same effect: nor do I question her accuracy. The light phratry, therefore, it seems, inherits the complexion and hair of one of Mr. Mathew's two ancient races; the dark phratry inherits the hair and complexion of the other ancient race. But have we not here a question for physiologists? Say that, in an isolated region, a thousand negroes and a thousand Scandinavians combine as two phratries, one "dark" (the negroes), the other "white" (the Danes). Black marries white alone; white marries black alone, for ever.

In the second generation all are equally mulattoes. How could you tell to which phratry (given reckoning by female descent) any mulatto individual belonged? In ten generations all would be coffee-coloured (*café au lait*), and how could you tell to which phratry any individual belonged? Each individual belongs to both by descent; the black blood and the white blood are equally in his or her veins.

Where distinctions of complexion are so much less marked, as among Mr. Mathew's two ancient races, both dusky, how can the distinction survive through the eternal combination of both races under the phratry system?

That many tribes have phratries named after birds of contrasted colours Mr. Thomas and I have pointed out some time ago. But I do not think that philological guesses, applied to discover the meanings of phratry names of unknown sense, can do anything but darken causes.

For the rest, I leave to physiologists the question: After long and exclusive intermarriage between negroes and Danes, could the members of black phratry be distinguished, *in the same environment*, from the members of the white phratry?

ANDREW LANG.

Africa, East.

Walker.

A Note on "Hammer-Stones." By B. W. Walker, M.D.

55

When visiting Nasa and other villages at the south end of Victoria Nyanza in German East Africa from 1887 to 1907 Mr. R. H. Walker, of the Church Missionary Society in Uganda, noticed that the native women there had a special use for a hammer-stone, several of which he obtained as specimens.

These stones become absolutely spherical from constant use, being turned about

in the hand and dropped upon the rock. They are just the size of a cricket ball, and some consist apparently of granite, others of a stone resembling limestone, but no limestone of any sort exists in that region.

The native grain that is eaten there is ground on a stone in the hut, or it is as often ground on a rock on the hill side. The women do the grinding, and they keep the surface of the rock or lower stone rough by constantly dropping these hammer-stones on to it from a height of about 10 inches. They appear to catch the stone each time as it rebounds.

In time the rock gets worn into holes or basins by this continual process of preparing the surface, and the hammer-stone, which may be very rough and shapeless to begin with, becomes smooth and spherical by being turned about in the using.

B. W. WALKER.

India: Ethnology.

Waddell: Crooke.

A Note on the Derivation of Miri. By L. A. Waddell.

56

With reference to my note on the derivation of Meriah (MAN, 1911, 27), I have been favoured with the following communication from Lieut.-Col. L. A. Waddell, the leading authority on the languages of Tibet and the Eastern Himalayas, which deserves publication. I did not intend in my note to vouch for Dalton's explanation of the name of the Miri tribe in Assam. He wrote nearly forty years ago, when little was known of these languages. He seems to have intended to connect both "Meriah" and "Miri" with the Sanskrit root *mil*, "to join, meet," which appears in Hindustani as *milnā*. His explanation of both these terms is now shown to be incorrect.

W. CROOKE.

"In your note regarding the 'Meriah' sacrifice of the Khonds in the March issue of MAN (No. 27), I observe you quote Colonel Dalton as stating that the tribal name of the Miri of Assam 'is the same word as *miria* or *milia* (a mediator or go-between) 'used with the same signification in Orissa.' This is not the etymology of the name of the Miri tribe at all. That word is of Tibetan origin. *Mi* is the ordinary Tibetan word for 'man,' and is found with this meaning amongst most of the Himalayan tribes from Ladak down to Assam. In this latter province the word enters into the tribal name of several of the tribes of Tibetan stock or with Tibetan affinities. Thus it occurs, in addition to the Miri, in the designations of the Mishmi, the Mish (or 'Meeh'), Mikir, and probably also in Mitai (or Meitei of Manipur).

"The Miri are a typically Mongoloid people, and call themselves, I found,* *Mi-zhing* or *Mi-shing*, that is to say, 'men of the soil or the land,' with the sense of 'native to the soil' (*ascripti glebæ*). They are termed by the more Hinduised settlers in the Assam Valley, who are largely an offshoot of the Miris themselves, 'Mi-ri,' which means 'hill-men.' Doubtless they are so called because they have retained the customs of their ancestors in the upper Himalayas and in S.E. Tibetan, the 'Hill Miris and Daffas, with whom, indeed, the Miri claim kinship.'"

REVIEWS.

America, South.

Grubb.

An Unknown People in an Unknown Land. By W. B. Grubb. Pp. 329, with 40 illustrations and a map. London: Seeley & Co., 1911. 16s. net.

57

An Unknown People in an Unknown Land is the title of a book dealing with a hitherto unknown region in Central South America. It is written by a man who deals at first hand with primitive Indian life as seen from within, and not as it

* See my monograph on *Tribes of the Brahmaputra* (*Journ. Bengal Asiatic Soc.*, Pl. iii, 1900, p. 57).

appears to the casual observer. For this reason it is especially valuable to anyone who wishes to realise for himself the aspirations, feelings, and sentiments of those who are generally regarded as savage Indians.

The book is not perfect. There are some inaccuracies; the author occasionally repeats himself, and there is at times an air of making more of a situation than it altogether warrants, while it is written in a conversational and somewhat rambling style. Apart from this, however, one can find only praise for a deeply interesting book.

The chapter on war gives one the impression that the Lengua Indians are naturally a warlike tribe, but this is not the case. They are, on the contrary, most peaceable and peace-loving, and only incline to fight under strong provocation. The twenty-ninth chapter, "Twixt Old and New," is an excellent reply to those who insist that the "Mission Indian" is much worse as a man than he was before the advent of Christianity and civilization.

The arts and industries of these so-called savages are well treated, and the illustrations give a good idea of the various processes of blanket weaving and pottery making. But the chief merit of the book lies in the fact that it enables the reader to take the Indian's place and look at the world through his eyes.

SEYMOUR H. C. HAWTREY.

Peru.

Markham.

The Incas of Peru. By Sir Clements Markham, K.C.B., D.Sc., F.R.S. 58
Smith, Elder & Co., 1910. Pp. xiii + 443, with sixteen plates and map.
21 x 13 cm. Price 10s. 6d.

We have long been awaiting from Sir Clements Markham, the *doyen* of British Americanists, a book in which he should give a summary of the conclusions to which his life-long study of Peruvian archæology has led him; and the volume which has at last appeared is a most valuable and concise epitome of what is known concerning the history and ethnography of the early inhabitants of Peru. The subject is treated in the main from the literary side: that is to say, the material is gleaned principally from the early records of which Sir Clements has been so indefatigable a student; and, as the author is personally acquainted with the country of which he writes, he has been able to apply a large amount of local experience to the interpretation of the early chroniclers. Grateful as we all must be for the book, it is nevertheless a great disappointment to read in the preface that, "Having reached my eightieth birthday, I have abandoned the idea of completing a detailed history which I once entertained." Those who have the privilege of knowing Sir Clements know also how lightly he bears his eighty years, and it is earnestly to be hoped that he will yet decide to carry out his original intention, and write the work which it is almost his duty to provide for future students of the subject.

The book starts with an admirable survey of the principal authorities upon whom we rely for a knowledge of the ancient inhabitants of Peru, with hints regarding their respective credibility. In this chapter the author calls attention to the recently discovered work by Huaman Poma de Ayala, "a thick quarto of 1,179 pages, with numerous clever pen-and-ink sketches, almost one for every page," which is soon to be published, and which seems to be a document of extraordinary value.

The next chapter deals with the early culture of which the most remarkable remains are found at Tiahuanaco, of which traces are found from the southern shore of Lake Titicaca to Chordeleg in Ecuador, and which seems to have penetrated to the coast region. It may be mentioned, in passing, that the author has allowed a slight inaccuracy to creep into his description of the "frieze" of the large monolithic gateway, where he states that "the bird-headed worshippers have sceptres like the

“ one in the central figure’s left hand, while the sceptres of the human-headed worshippers are the same as those in the central figure’s right hand.” As a matter of fact, the type of sceptre held by the bird-headed figures is the same as that held by the human-headed figures in the top row; that carried by the human-headed figures in the bottom row differs from both. It is surprising, too, that in the footnote in which he gives the “ best accounts of the Tiahuanaco ruins ” he makes no mention of the great work of Stübel and Uhle, which is the only really adequate description of the remains.

In his description of the remarkable relief found at Chavin de Huantar the author does not note (in fact the reviewer has never seen it noted) that the head of the figure depicted is not comprehensible until viewed upside-down, when it becomes perfectly plain, and is seen to consist of a number of monstrous heads issuing one from the mouth of the other. The convention of placing the head in a reversed position is common in the designs of the remarkable pots recently discovered by Dr. Uhle at Nasca, and is found in certain of the reliefs found by Professor Naville in Manabi, and the reduplication of faces is also a frequent feature of the Nasca pots. Both at Nasca and at Manabi such figures are surrounded by “ ostrich-feather ” shaped rays as in the Chavin relief. The reversed position of the head may be a conventional means of expressing a figure gazing skyward. It is perhaps unwise, in the present state of our knowledge, to mention the fact, but the reviewer cannot help adding that every Maya scholar with whom he has spoken on the subject is perfectly ready to accept the Chavin stone as pure Maya handiwork.

The third chapter gives a sketch of the early history as related by Montesinos, and is supplemented by an appendix in which the list of kings given by the latter author is quoted, and reasons are given for the belief that it was copied from Blas Valera. If this theory be adopted, the hitherto discredited list of Montesinos becomes of the greatest importance. Sir Clements himself seems inclined to support the authenticity of the list, and his interpretation of the historical events which may be supposed to underly it is extremely ingenious and worthy of special attention (*see* p. 46).

The next four chapters give an account of Inca history from Manco Ccapac to the accession of Huayna Ccapac, and then follows a chapter on religion. This latter subject is one of such extraordinary difficulty that it is here, more perhaps than anywhere else, that the reader will hope that Sir Clements will yet adhere to his original intention of writing an extended work on Peruvian archaeology. Excellent as the chapter is, it suffers much from compression, and it would have been of the highest interest to have seen what the author has to say, for instance, upon the conclusions of Dr. Uhle, that Pachacamac and Uiraccocha were originally the same deity, that the worship of the former on the coast, under the name of Irma, dates from the days of the supremacy of the culture of Tiahuanaco, and that the Chanca War was at bottom a struggle between the rival cults of the same deity as they had developed respectively in the highlands and further west, the god Pachacamac having become the central figure of the *Huaca*-cult. As regards human sacrifices, it is worthy of mention that the author accepts the statement of Cieza de Leon—viz., that it was occasionally practised; and, indeed, after the discovery by Dr. Uhle of a cemetery of sacrificed women of unquestionable Inca times at Pachacamac, it seems impossible to doubt the fact. In this chapter are given three remarkable hymns to Uiraccocha of singular beauty. The following chapters deal with the general ethnography of the Inca, the history of the conquest of the great empire and the civilisation of the coast. The last region is peculiar in that it provides by far the greatest number of archaeological specimens, while the literature which might explain them is singularly deficient. All that the author says is of great value, but

he might perhaps have added a word about the researches of Dr. Uhle at Pachacamac, which have yielded such important results, and the attempts made by that gentleman to establish a system of sequence-dating, attempts which mark an era in the history of American archæology.

In his description of the Inca calendar it is evident that the text should have been accompanied by small illustrations of the signs which the author believes to have been symbols of the various seasons; these seem to have been omitted by the publisher, with the result that the description is not quite so clear as it might have been.

At the end of the book are several appendices, the most noteworthy of which contain a translation of the Inca drama of Ollantay, prefaced by a survey of the evidence which the author maintains, and on good grounds, that this interesting relic is of purely Inca origin; and a note on the names Quichua and Aymara. In the latter note the author gives many reasons for the belief that the term Aymara, as applied to the language spoken by the Colla, is incorrect, and that its application to the civilisation which found its noblest expression at Tiahuanaco is equally unjustifiable. He gives evidence in support of the view that the early students collected their material among a tribe of *mitimaes* who came from a small province called Aymara on the upper waters of the Pachachaca river, and applied the name of these immigrants to the Colla language, which they had learnt since their transportation.

The few small criticisms made above, all of relatively unimportant points, stand out perhaps in higher relief than they should. As a scientific work the volume is the work of a well-balanced mind backed by an unique knowledge of the literary material from which it is deduced. Of the book as a whole there can be but one opinion; it is delightful. The author has the faculty of breathing life into the dry bones of archæology, and the result is a picture which is far more human than anything which has yet been written of the Inca; it may be said, and in no carping spirit, that it leaves the reader anxious for more, and it will be the hope of Americanists all over the world that Sir Clements Markham will add to the great debt that they already owe him by responding to the call.

T. A. J.

New Guinea.

Hanke.

Archiv für das Studium deutscher Kolonialsprachen. Band VIII. 59
Grammatik und Vokabularium der Bongu-Sprache (Astrolabebai, Kaiser-
Wilhelmsland). Von A. Hanke, Rheinischer Missionar in Deutsch-Neuguinea. Mit
 einer Karte, einer wortvergleichenden Tabelle von neun Orten des Astrolabegebietes
 und einem Vokabularium der Suñumana-Sprache. Berlin: Druck und Kommissions-
 verlag von Georg Reimer, 1909. Pp. xii + 252. 21.5 × 15 cm.

Father Schmidt in 1902, when discussing the position of the languages of the mainland of German New Guinea, showed that, as in British New Guinea, they are divisible into two main groups. One of these, the Melanesian, is related to the languages of the islands to the south-east, and the other, the Papuan, is distinct and unrelated to the Melanesian. The language here illustrated by Herr Hanke belongs to the latter group, and is spoken in its greatest purity in the village of Bongu on the south-east shore of Astrolabe Bay. The first specimens of this speech were collected by N. von Miklucho-Maclay in 1871, and formed the subject of a notice in Gabelentz and Meyer's work on the Melanesian, Mikronesian, and Papuan languages in 1882. Further specimens were given by Zöllner (Deutsche-Neuguinea) in 1891, and by Biro (catalogue of his collection in the Hungarian National Museum) in 1901. Father Schmidt's notice in 1902 was based on the lists of Miklucho-Maclay and Zöllner. These lists were in many instances incorrect

and misleading, and with the still more numerous errors of Biro, are corrected by Herr Hauke in his introduction. The interest of the present work is due to its being the most complete study yet made of any Papuan language of this region. The author in his preface modestly apologises for its imperfections, but as a first exploration in an unknown field the difficulties were extreme, and the author is to be congratulated on the skilful and successful manner in which he has presented this new form of speech.

The roots of the language are monosyllables or disyllables which may be used as words without change, or formed into words by reduplication of the first sound or syllable, by gemination or repetition of the whole word, or by composition of root words. Prefixed particles are extremely rare, and, with one exception, are only used to express the pronominal object of the verb. Suffixes, on the other hand, are extremely numerous, and are used not only to form nouns, verbs, and adjectives, but also to indicate case and conjugation. There is no article. Nouns have no gender, and the sexes have distinct names, or persons are distinguished as "loin cloth" or "petticoat wearing:" animals and plants by words for "male" and "female." The noun itself does not indicate number, which is shown by a demonstrative, by the verb, or by reduplication. As in some of the Papuan languages of British New Guinea, the case of the noun is shown sometimes by position, sometimes by means of a suffixed particle. The active nominative and instrumental are shown by the suffix *-en* or *-n*, the dative by *gā* (*nga*), and various locatives by *-ī*, *ēō*, or *gū*. The nominative precedes the verb, and the accusative comes between the subject and the verb. The genitive is shown by a possessive pronoun, "the sea its thing" for "thing of the sea." Names of relationships take a shortened personal pronoun as suffix, Bua father-his, Bua's father.

The personal pronouns are singular, dual and plural, and distinguish the inclusion or exclusion of the person addressed. All pronouns are declined by suffixes as nouns, but the genitive has the suffix *-m*.

The numerals follow the quinary system with distinct words for "one" to "four." "One hand" is "five"; "one hand count one" is six; "ten" is "two hands"; "twenty" is "two hands two feet."

The verb is extremely rich in forms and is conjugated by means of suffixes. In the singular three persons are distinguished only in some tenses. In the dual and plural only two persons are distinguished, an inclusive equivalent to "I and those with me" and an exclusive meaning "other persons." Thus *adī* or *nī gin-mesen*, I am or thou art coming; *andū gin-esen*, he is coming; *jal* or *gal gin-mustan*, we two come; *nīl* or *nal gin-beslam*, the other two come. This grouping of the verb is found in other Papuan languages as, *e.g.*, Miriam (Murray, I.s.), Kiwai (Fly Delta) and Mailu (Cloudy Bay).

There are seven tenses shown by changes in the tense endings, and five modes distinguished by additions to the verbal stem, and by infixing certain words or particles in the positive form, negation, totality, admiration, and continuation may be indicated. A causative is formed by infixing *t* before the terminations, as, *e.g.*, *balaŕ*, fly over; *baltar*, make fly over, shoot up. Besides this variety certain verbs take prefixes to indicate the object, as, *e.g.*, *ī-gar*, to give us; *im-bar* to give thee; *w-ar* to give him; *in-gar*, to give you; *un-d'ar*, to give them. These correspond to forms in the Naman language of the Papuan Gulf, where similar forms are used, as, *e.g.*, *a-kuai*, to give us; *nī-kuai*, to give thee; *aw-kuai*, to give him; *na-kuai*, to give you; *e-kuai*, to give them. Similar forms also are found in Katedong (Finschhafen): *naleo*, he gives me; *galeo*, he gives thee; *laneo*, he gives him.

Herr Hanke's grammar is followed by a Sprachproben of six folklore tales,

with literal and free translations, and by a copious Bongu-German vocabulary, with a German-Bongu index. A short comparative vocabulary is given of the dialects of nine villages on the shores of Astrolabe Bay. Those on the coast about Constantinshafen, or in the neighbouring hills, appear similar to Bongu. The Maragum at a short distance shows many differences; the language of Siar and Ragetta to the north are Melanesian. The supplement contains a longer vocabulary of the Suñgumana language.

The book is well and clearly printed, and forms a notable addition to the series of works on the languages of the German Colonies which are published under the direction of Professor Dr. E. Sachau.

SIDNEY H. RAY.

Borneo.

Gomes.

Seventeen Years among the Sea Dyaks of Borneo: a Record of Intimate Association with the Natives of the Bornean Jungles. By Edwin H. Gomes. With 40 illustrations and a map. London: Seeley & Co., 1911. 16s. net.

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Those who desire to gain an insight into the daily life and beliefs of a barbaric people who have been but little influenced by European culture should read Mr. Gomes' description of the Sea Dyaks, or Iban as ethnologists are now beginning to call them. As Mr. Gomes has been a missionary among these attractive people for seventeen years, and has an intimate knowledge of them and their mode of life, the reader is thus assured that the information imparted is correct, so far as it goes. This qualification must be added, for the scientific student would like more detailed information on many matters, though this would probably have rendered the book less attractive to those who do not care to probe deeply into the social constitution of a people. Considerable space is wisely given to religious beliefs and ceremonies, since these form an integral part of native life, and it is clearly brought out how the natives lie under the thralldom of omens, which tends to paralyse or at all events to retard advancement. The author is to be congratulated on freely interspersing his narrative with native names, and on the glossary at the end of the book of Dyak words and phrases which occur in the text. A few slips may be noted, for example, on p. 149 we read that "the cobra, so much dreaded in India, is not met with in Borneo," but on p. 153 it is stated that among other animals "the cobra . . . may give omens under special circumstances." On turning to Beccari's valuable book, *Wanderings in the Great Forests of Borneo*, p. 35, we read: "In Kuching the cobra (*Naja tripudians*) is found, but it is not common. As a matter of fact, during my whole stay in Borneo I never once heard of a death "by snake bite," a statement confirmed by Mr. Gomes, who states that "death from "a snake bite is very rare." On p. 156 Mr. Gomes refers to "a gazelle," by which he probably means the *kijang* (*Cervulus muntjac*), a small deer with non-branching antlers. In *Journ. Anthr. Inst.*, Vol. XXXI, 1901, p. 199, Drs. C. Hose and W. MacDougall refer to the spirit-helper of the Iban, a belief which is rare among other peoples of Borneo. Dr. Hose has recently informed me that he found this belief in a *ngarong* (it was wrongly spelt *nyarong* in the article quoted) among the Ulu Ai Iban, more particularly those from the Kapuas. It probably occurs among other Iban, but it is "one of the very few topics in regard to which the Ibans display any reluctance to speak freely. So great is their reserve in this connection that "one of us lived for fourteen years on friendly terms with Ibans of various districts "without ascertaining the meaning of the word 'nyarong' [*sic*] or suspecting the great "importance of the part played by it in the lives of many of these people." This being the case, it is quite possible that the Iban would not care to speak to a missionary on the subject. However that may be, Mr. Gomes does not refer to it by name, though allusions to the belief may perhaps be found on pp. 143 and 199 of his book.

The Christian religion does not appear to make much headway among the Iban, "but unpromising as the soil apparently is, the good seed does germinate. . . . That a Dyak can succeed in his labours, or even exist for any length of time without the observance of bird omens, or paying heed to dreams, or continually making sacrifices to gods and spirits, is to the Dyaks in general such a remarkable thing that it causes other minds to consider what Christianity means. To give up heathen practices, and to pay no heed to the omens of birds, is but a small part of the Christian religion, but it sets men thinking. It is a mark of freedom from the slavery of tyrannous superstition." In the last chapter the author points out the difficulties in the way of the material and spiritual improvement of the natives, and states that "the future of the Sea Dyak even as regards material well-being is 'somewhat doubtful.'" The book contains a considerable number of very excellent photographs; in those illustrating Dyaks in war dress some are holding Kayan and other Kenyah shields, but this distinction is not made in the text: it seems that the original type or types of shields are now obsolete, and in this as in other matters they adopt the devices of other tribes. Students will still find it necessary to consult Ling Roth's excellent compilation, *The Natives of Sarawak and British North Borneo*, for various details, but probably Mr. Gomes' book will long remain the best general account of the Iban.

A. C. HADDON.

America, South: Archæology.

Boman.

Antiquités de la Région Andine de la République Argentine. By Eric Boman. 2 vols. Paris, 1908, 1909. Pp. xi + 948.

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This work, in two heavy volumes, with 900 pages, including a bibliography of more than 400 items, is indeed a monument of industry. It is not an easy book to read, for the author's own journeys and explorations are sandwiched between monographs on many subjects and criticisms of other writers, and except for a brief notice of a day's digging on page 255, the description of his actual work does not begin until page 279. But much interesting matter has been passed on the way. The history, geography, and botany of the region are summarised clearly and well, and everything that had been written on the archæology has been collected, up to the date of publication.

In the expedition of MM. G. de Créqui-Montfort and E. Sénéchal de la Grange, Mr. Boman's part was to study north-west Argentina, though the time allotted was too short, for he was only there from May 18th to September 2nd, 1903. Exceptional luck would be needed to find valuable prizes in such a hurried trip, and his results are not of the very highest importance, but he has made a careful survey of a difficult piece of country and added largely to our knowledge of it. Starting from Salta, he went a short way south to El Carmen, where, in the Campo del Pucará, near an ancient fort, are three groups of small circular mounds from 40 to 50 cm. high, with a diameter of 2 m. 60 to 2 m. 70. Each is edged round by one or two rows of water-rolled stones all about the same size, and the mounds are arranged in straight rows with regular equal intervals, exactly in the direction of the cardinal points of the compass. Group A has 1,047 mounds and formerly extended 200 metres further east. Group B 2 kilometres to the N.N.W. has 158 mounds and Group C 300 metres north of B has 463. This last is surrounded by a rectangular rampart of earth still a metre high. Mr. Boman dug in six mounds and made two excavations in the spaces between but found no human traces. The mound earth has been brought from a distance and just heaped on the hard ground, and occasional gaps in the rows lead to the belief that the mounds were not made simultaneously but as required. At Carbajal, south of El Carmen, the next place visited, the owner

of the hacienda had discovered, under a ruined building, a deposit of small pebbles like marbles, most of them quartz of different pretty colours, about 2,000 kilos. in weight. Quartz veins are rare there and few quartz pebbles are found in the rivers.

The interesting plans of the ancient hill towns of Morohuasi, Puerta de Tastil, Tastil, and Pucará de Rinconada show a general resemblance in the low walls (*pirca*) of stones carefully laid without mortar, enclosing large or small rectangular spaces which often contain a circular walled burial-place about 2 metres in diameter. There are also cemeteries at some distance. The bodies were buried in a sitting position, and at Morohuasi were so much decayed that not one entire skull could be obtained, although wooden objects with them were in good preservation and the climate is very dry. To the north of Puerta de Tastil there are seventy or eighty cairn-like heaps of stones in diagonal rows on a space about 80 metres square. At Tastil in most of the enclosures there is a standing stone more or less rectangular from 40 cm. to 1 metre high, whilst at Pucará de Rinconada round menhirs occupy the same position in the centre of the small hut enclosures. All these places are difficult of access, and in more or less fortified positions.

Near the great salt-beds of Salinas Grandes, Mr. Boman in three days found forty-six large and heavy stone axes, unlike any in rivers or graves of the region, but resembling some figured by M. Chantre from ancient salt mines in Armenia, and also those of Halstatt, though the latter are smaller. At Saladillo, near the Salinas, he discovered a hill with great quantities of flaked quartzite implements of Chelléan type, left from workings on the spot. The burial caves near Sayate also produced interesting finds, for although treasure-seekers had carried off all that was valuable, many naturally-mummied bodies and skeletons remained, some with skulls which had been deformed either vertically or laterally. One skull had the lower incisors cut into square hollows rising into a point on each side. The hair was usually long, in several plaits, and occasionally white.

Susques, a remote Indian village in the middle of a desert, provided ethnological material, besides folk-lore, festivals, and the many details which would strike the intelligent observer of a people untouched by modern ways. Mr. Boman had been told to make measurements, by the Bertillon system, though he did not find it suitable to the circumstances. These Indians govern themselves, and the discipline is excellent. The Assembly, of all the males over twenty, elects a capitan for an indefinite period. Resolutions of the Assembly are invariably respected by him, and everyone obeys his orders. The capitan at this time was an intelligent, dignified, diplomatic little old man with greyish hair. Offences are scarcely known, except an occasional blow given under the influence of drink. These people marry only among themselves, or rarely with those of one or two other villages. Their houses are of adobe, rectangular, and contain one large room which has a *pozo* or divan across one end. On this the family sleep without changing their clothes. There is a walled-off space at the other end for maize, niches in the wall for small objects, whilst larger things hang from the roof.

Mr. Boman returned by La Quiaca, on the border of Argentina and Bolivia, and came down the Quebrada de Humahuaca, through which the railway now runs, to Jujuy. Much lies hidden under the talus below the cliffs in this remarkable valley (as Señor Debenedetti has shown in his excavations at La Isla de Tilcara), for it must always have been a highway between north and south. He gives a description of his trip to the lower country east of Jujuy with the Swedish Expedition in 1901. The extent of kitchen-midden deposits on ancient sites there, sometimes thousands of metres long, proportionately wide, and from 30 to 60 cm. thick, implies a large population at a period sufficiently remote for layers of earth to have formed since,

10 to 30 cm. deep, on which is dense virgin forest, whilst the direction of the streams has altered.

This will always be an excellent book of reference, with its full treatment of every subject connected with the region, its maps, eighty-three plates, good indexes, and especially the method of bibliography, and the copies of petroglyphs and cave paintings. It seems a pity to have made trivial changes in accustomed names, such as Barzana for Barcena, Diaguite for Calchaqui, and Lapaya for La Paya, a place which Señor Ambrosetti's volumes describing his discoveries there have made so well known.

One of the most valuable pieces of information in this work is, that in an ancient grave at the Pucará of Rinconada, Mr. Boman found the skeleton of a dog. This was *Canis magellanicus*, which inhabited Tierra del Fuego and Patagonia, but a difference in the skull of the present specimen seems to indicate that it had been domesticated. He also found numerous mummies of *Canis ingæ*, and skulls arranged to form decorative figures in tombs. Professor Nehring, in papers contributed to the Berlin Anthropological Society in 1885 and the American Congress of 1888, divides *C. ingæ* into three species, *pecuarius*, *vertagus*, and *molossoides*, and thinks it perhaps descended from the North American wolf. *Canis carabicus*, the hairless grey-skinned dog, was seen by the Spanish conquerors in the Antilles, Mexico, and Peru. At the present time it is used instead of a hot-water bottle at night in Bolivia, but is not common.

A. C. B.

Greenland : Eskimo.

Trebitsch.

Bei den Eskimos in Westgrönland. Von Dr. Rudolf Trebitsch. Berlin: **62**
Dietrich Reimer, 1910. Pp. xxiii + 162.

Ethnologists, as well as would-be ethnologists, often over-emphasise the importance of instituting and recording ethnographical research, just at that particular moment when they are ready to undertake it; at least, as far as certain areas are concerned. "The old original culture is rapidly vanishing," they say. Yet we all know that wherever so-called civilisation shows its face in a primitive society there we shall rarely find more than the tail-end of the old cultures, material as well as social and religious. And these bare scraps and remnants of bygone conditions are often so intricately interwoven with, and obscured by, the new introductions, that it is a most difficult and delicate operation to sever the two. In such fields the services of the trained sifter are more needed than those of the enthusiastic collector and reaper. On the other hand, we must remember that even where aboriginal culture is now found in its purest form, it will be a question of but a short time before we also shall have to spend energy, not only on collecting, but on sifting and unravelling the riddles which introductions and adaptations afford us.

This fact it might be well to bear in mind, for it might induce us to make an effort to reap while and where harvesting is easiest, and also to consider whether the importance of one problem does not in any given case outweigh the importance of the other.

The areas that I regard as past ripe for the mere gathering of ethnological material by more or less (perhaps more often less than more) trained and experienced collectors, and where the advancing of such necessity of immediate exploration as a pretext for a voyage or a publication is *not* justified, are those where the ethnological field has already been scraped to its very marrow, and where the questions left are so intricate and bewildering that much insight and training is needed to discern the problems, let alone to solve them.

Dr. Trebitsch has in Danish West Greenland come across such a rather fully

explored area, and yet he ends the introduction to the book here under review with the usual outcry.

After the old Dutch descriptions, after Hans Egede's extensive work, the successful efforts of Fabricius, Kleinschmidt, Thalbitzer, Knud Rasmussen, Mylius Erichsen, and, first and last, of H. Rink, who by his long years of service among the Eskimo and his intense interest in them, was perhaps better than anyone else fitted to give to posterity a true picture of the life and psychology of these interesting people, not to mention the yearly publications appearing in *Meddelelser om Grønland*, where all questions relating to Greenland are discussed by scientists—after all this it is difficult to imagine how the publication of mere personal experience and observation while travelling from place to place during a stay of $2\frac{1}{2}$ months could help being in the main a repetition of work already done. And so it is with Dr. Trebitsch's book. Wherever he, among his phonograph records, has succeeded in getting something really old you can usually find the same tales or songs in Rink's book, *Tales and Traditions of the Eskimo*.

Most of the translated Eskimo songs that Dr. Trebitsch presents to us are late inventions and illustrate the present stage of their civilisation, mixed as it is with European introductions and adaptations. To any one interested in the psychology of foreign influence, it might prove of value to compare these songs with Rink's translations. Some are introductions pure and simple; as, for instance, the last two lines of the song, p. 50, which represent the refrain of a modern Danish ditty that was quite in vogue some few years ago. There are others about which it would be more difficult to say whether they are of older origin or merely clever adaptations.

The same is true of the tales, and yet it is surprising to see how much of the old flavour is retained and preserved even in these new renderings.

While I cannot accept Dr. Trebitsch's own estimate of his work as one necessary for the sake of recording primitive Greenland culture, there is one point on which he deserves unstinted praise, and where his publication is unequalled by all the older works, and that is in the wealth of beautiful, descriptive photographs that he presents to us. The immense icebergs, the rugged country, the features of the Eskimo, their material culture, their customs and dresses are admirably illustrated in these clever selections and by these photographs, illuminated by his experiences, and illustrated by the tales and songs, Dr. Trebitsch gives us a splendid picture of the Greenland of to-day with its entangled mixture of old and new.

Another thing for which we are indebted to Dr. Trebitsch is an attraction added to K. K. Naturhistorisches Hofmuseum in Vienna. Dr. Trebitsch brought back from West Greenland a collection of 581 interesting pieces, and added thereto by the good will of Director Ryberg, of Copenhagen, forty-seven pieces from the east coast, many of which it will probably be impossible to duplicate, and all of which Dr. Trebitsch has presented to the above-mentioned museum.

These pieces are described very fully by Docent Dr. M. Haberlandt in a valuable supplement to the book.

G. SEBBELOW.

Philippines: Linguistics.

Seidenadel.

The First Grammar of the Language Spoken by the Bontoc-Igorot, with a Vocabulary and Texts, Mythology, Folklore, Historical Episodes, Songs. By **63**
Dr. Carl Wilhelm Seidenadel. Chicago: The Open Court Publishing Company.
London Agents: Kegan Paul, Trench, Trübner & Co., Ltd., 1909. Pp. xxiv + 529.

Dr. Seidenadel's study is based upon material which he personally obtained from a party of Bontoc-Igorots who were on exhibition in Chicago during the greater

part of 1906 and 1907. These people came from the valley of the Rio Chico de Cagayán, in the heart of North Luzon. The grammar (pp. 3-270) is dealt with in a thoroughly exhaustive manner. The language belongs to the Indonesian Group, and whilst distinct from the Iloko, shows many points of likeness to the latter language, especially in the pronouns, verbal and noun forms and construction. The numerals present little variation from the usual Philippine words. They are: 1, *isa*; 2, *djna*; 3, *tolo*; 4, *ipát*; 5, *lima*; 6, *enem*; 7, *pito*; 8, *walo*; 9, *siam*; 10, *polo*, with the higher numbers formed by *ya*, and, as 13, *sin polo ya tolo*. The so-called "numeral affixes," describing the kind of thing counted, are not used in Bontoc.

The vocabulary occupies pp. 273-475. This is arranged under the English words, but with very full explanations. Some of the items have reference to the illustrations in Dr. Jenk's book, *The Bontoc-Igorot*, and to Meyer and Schadenberg's *Nord Luzon*. Many of the descriptions are interesting ethnographically, as, *e.g.*, the accounts under basket, beverages, brother, buildings, ceremonies, charm, council-house, dance, food, house, jar, loom, spirit.

The Bontoc texts (pp. 481-583) are few in number, but form a most interesting sample of the varied folklore of the people, with valuable incidental notices of customs and beliefs. The subjects are: Lumāwig (the Creator); the Head Hunter's return, the battle of Calōōcan, animal and wonder stories and songs. Prefixed to the volume is a collection of thirteen plates, with twenty-four illustrations or portraits of Bontoc-Igorot.

The get-up of the volume will certainly make the European student envious; envious of the zeal of the student who could so thoroughly investigate a hitherto unknown form of speech; envious of his opportunity of studying a primitive people; envious of the enterprise which has published this splendid memorial of the author's labours.

S. H. RAY.

ANTHROPOLOGICAL NOTES.

COUNT ERIC VON ROSEN, who has recently been engaged upon exploration in Bolivia, intends now to turn his attention to Africa. His plans at present **64** are as follows: At the beginning of July he hopes to leave Cape Town for Kalomo in North-Western Rhodesia; here he will turn westward and spend some time in collecting information among the Mashukolumbwe. He will next visit Lake Bangweolo, in the neighbourhood of which he hopes to stay for several months, carrying on investigations among the marsh-dwelling Batwa. Later, if time allows, he will pass on to Lake Moero, where, amongst other matters, he intends to obtain particulars concerning the attempted canal at Kasangeneke (*see* MAN, 1907, 45), and the neolithic site on the lake (MAN, 1911, 26). After proceeding along Tanganyika and the lakes, he will enter the Thori forest, where he hopes to be able to make a detailed study of the pygmies. Finally, he will return to Europe *viâ* the Nile and Cairo. The collections which will be made during the expedition are destined for the Stockholm Museum.

WITH reference to the invitation to be measured, which was contained in Note 43 of MAN for April, 1911, as all the instruments for measuring are now at the Science Section of the Coronation Exhibition at the White City, Shepherd's Bush, all persons desiring to be measured should call there instead of at the Royal Anthropological Institute.

PLATE G.

FIG. 3.

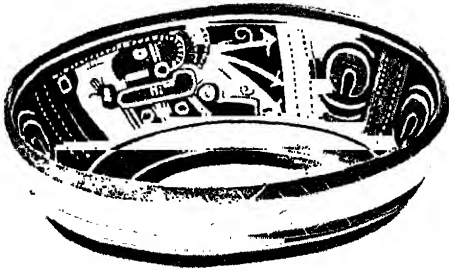


FIG. 4.

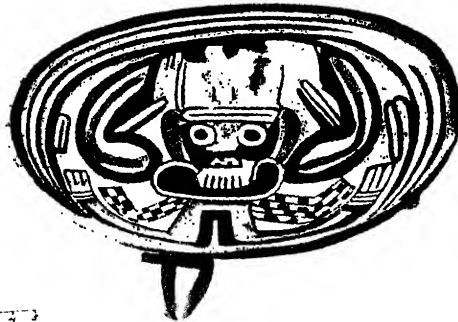
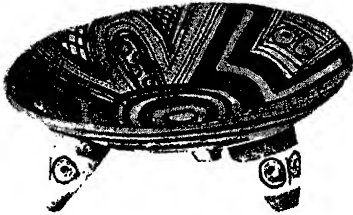


FIG. 6.

FIG. 5.



FIG. 2.

FIG. 1.

PAINTED POTTERY, COSTA RICA.

ORIGINAL ARTICLES.

America: Ethnology. With Plate G.

Breton.

Some American Museums. *By Miss A. C. Breton.***65**

During the last twenty years the development of museums in America has been remarkable, both in the size and cost of the buildings and the interesting nature of the contents. An acquaintance with them is essential for those who desire a comprehensive understanding of ethnology and archæology, and of America as related to the rest of the world. They have good libraries, to which access is readily permitted, and the officials usually spend part of the year in field work so that information at first hand can be gained from them. Each man has a private office with ample room for books and specimens.

In the enormous halls and galleries of the *New York Natural History Museum* everything pertaining to the native peoples of the north-west and the Pacific coast is displayed, and the whole course of their lives can be studied in the many objects, garments, utensils, weapons, and implements of all kinds, mostly brought back by the Jessup Expedition. On an upper floor is the magnificent Mexican Hall. Here are casts of several of the great portrait stelæ at Copan and Quirigua, some of the altars, the Quirigua turtle (a marvel of ancient sculpture), and many of the warriors of the Chichen Itza reliefs. Most of them were presented by the Duc de Loubat, copies of those made by Mr. A. Maudslay, which have been lying neglected for so many years at South Kensington. In the ample space and fine lighting from both sides in the hall the regal figures of the stelæ have almost their original outdoor effect, and in default of the original brilliant tints they have been coloured a brownish grey, which throws the elaborate details into good light and shade.

The skill of ancient Mexican goldsmiths is well shown in some exquisite little gold objects, chiefly birds and animals. There are good representative groups of clay figures from the different districts of Mexico, especially one, life size, brought by Professor Saville from Tezcoco, and stone and obsidian implements and masks are in abundance.

Mr. Stewart Culin reigns at the *Brooklyn Institute*, an imposing edifice on a height reached by Flatbush Avenue cars from Brooklyn Town Hall. He has made an unusually fine collection from Japan of ceremonial robes and armour, musical instruments, and the curious long cylindrical beads of greenish stone which are found in ancient burial mounds there. The main feature of the museum is the illustration of the ethnology of the western United States, especially the Navajo, Zuni, and Californian Indians. Typical landscapes on the walls, photographs, and printed descriptions help to give the visitor a real glimpse of these phases of a different civilisation. Zuni shrines and dance-masks, dolls used in the dances, drums made with a large pottery jar and a piece of skin strained over the top, stone implements, and pottery found by Mr. Culin three years ago in the Canyon de Chelly, when he also brought away Mrs. Day's wonderful collection of arrow points and some of the exquisite feather-covered Californian baskets, are some of the things that linger in the memory of a too brief visit.

The *Peabody Museum of Harvard College* at Cambridge is famous for its Central American department, the result of expeditions financed by friends of Professor F. W. Putnam, who has devoted so many years to American archæology. It is almost the only place where, in addition to casts of the large sculptures, the lesser details of the highly-developed Maya art can be studied in the beautiful heads and other fragments from Copan, and the varieties of painted pottery from the deposits in the banks of the Ulua River. Then it has facsimile copies to quarter scale of the ancient wall-paintings at Chichen Itza, the most remarkable presentment of battle scenes yet

known. The museum is also very rich in the archaeology of the northern United States and the Ohio mounds. It trains students by lectures and field work, and its publications are of great value.

Yale University Museum at Newhaven, Connecticut, is cramped for room and some of its best things cannot be exhibited, notably the painted vases from Chiriqui, on which Dr. G. MacCurdy is writing a monograph, and many of the gold-plated copper objects also from Chiriqui; but the gallery contains much of interest. Part of a neolithic shell-heap with stone implements and fragments of pottery, some other primitive remains from New England, and two of the shell disks or gorgets with incised figures from the south, are among the more important possessions.

At Philadelphia, the *Academy of Sciences* has Mr. Clarence Moore's great collection of pots from the burial-mounds of Georgia and Florida, which his careful methods of excavation, and record in many volumes, have made so valuable, and there are also particularly well-arranged and labelled cases of the infinite variety of small Mexican clay figures, heads, and other objects. The *Museum of the University of Pennsylvania* at West Philadelphia has several fine ethnological series, especially from the hill tribes of Assam (with photographs), from Borneo and other parts of the Pacific, and of boomerangs, wummerahs, and shields from Australia. There are also the results of the excavations at Nippur made by Dr. Hilprecht, and Dr. Randall MacIver's great Egyptian finds from five years' work, which cost £10,000. The three feet long necklace of alternate amethyst and gold beads and other treasures were unfortunately stolen last February. Mr. G. Heye's immense collection illustrating the Plains Indians is now there, and also represents a very great expenditure of time and money. The sense of colour and harmony in those Indians must be strongly developed, judging from the many beautiful things wrought in feathers, beads, or woven. The mocassins are particularly interesting as each tribe has its own variety. But knowledge of the meaning of the designs has been lost. One gallery is filled with Californian baskets of many styles, some of them covered with minute feathers of different colours arranged in patterns.

A revelation to the antiquarian has been the setting up and colouring (after the original) of the central part of the carved interior wall of Chamber E, at Chichen Itza, copied from the Maudslay cast. A similar cast in the New York Museum was coloured by an artist who had not seen the original, and another at Chicago is also unsatisfactory, but this one, well placed and lighted, gives a fair impression of the rows of warriors in relief, all richly clothed, with many ornaments and bearing weapons, and is worthy of prolonged study.

The new *National Museum at Washington* is a splendid building, which has cost 3,500,000 dollars. Under Dr. W. H. Holmes's care it will become a treasure house of American archaeology and ethnology, whilst for the student of somatology there is a most important mass of material. This includes 2,500 skulls and bones belonging to a large number of bodies, recently collected from ransacked ancient cemeteries at Pachacamac, near Lima, Peru, for Dr. Ales Hrdlicka, who will be glad to give every facility to anyone desiring to specialise in these subjects.

Besides the usual casts of Mexican and Central American sculptures, Dr. Holmes has had executed some exquisite models of the principal buildings. That of the House of the Governor at Uxmal shows the complex details, so that the beauty and significance of the designs can be appreciated better than in the original seen in the glare and heat of Yucatan. In another gallery there are the life-size groups of Indians so popular in American museums, and teaching more vividly than any quantity of things in cases, as they are arranged to show the people in their various occupations, such as flaking stone implements, with the cores and heaps of rejects—all genuine. This museum has always received with pleasure (and an official letter

of acknowledgment) every sort of ancient American object sent by the humble amateur, so that it has a vast accumulation which would otherwise have been lost to science.

A voyage of $6\frac{1}{2}$ days from New Orleans in one of the United Fruit Company's good steamers brings one to Puerto Limon, Costa Rica, from whence San José, the

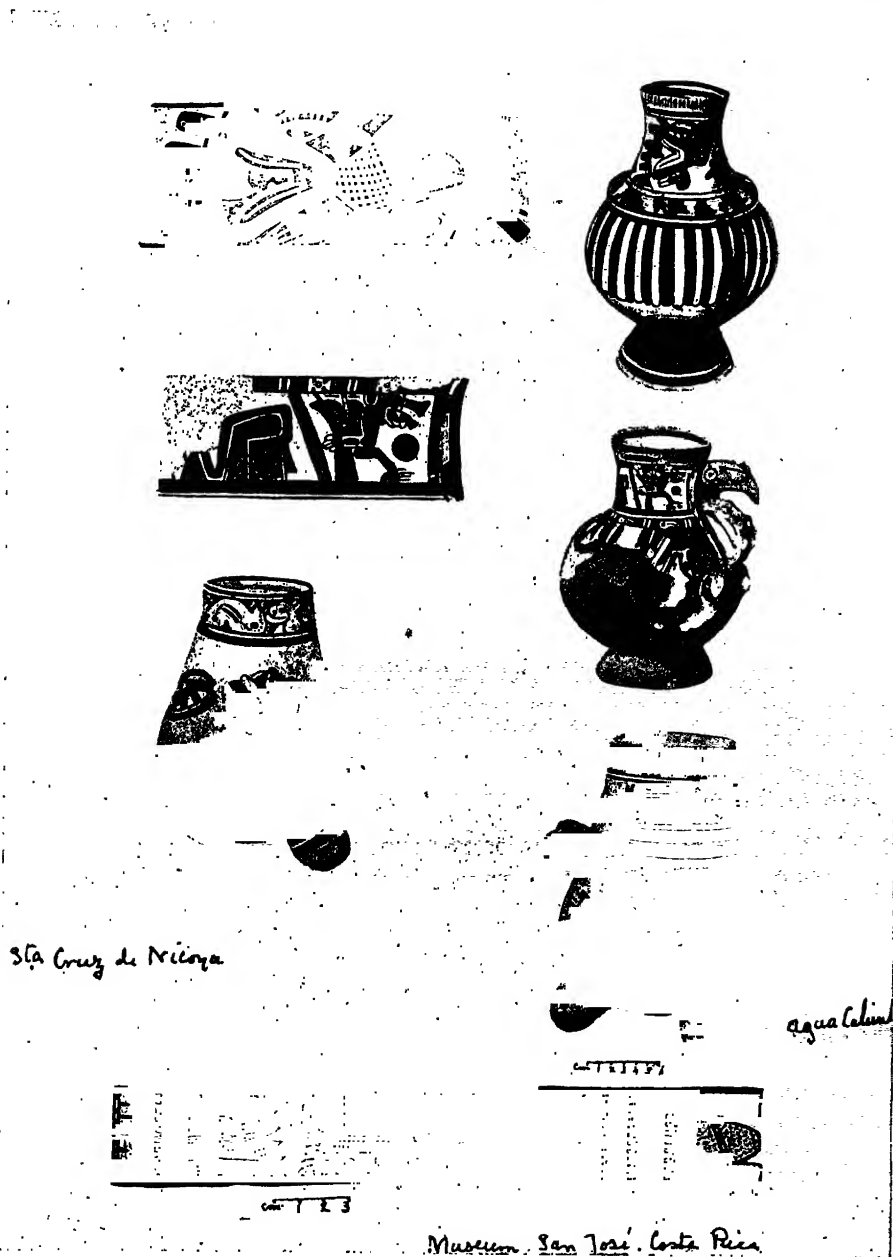


FIG. 7.—PAINTED POTTERY WITH FIGURES IN RELIEF, COSTA RICA.

capital, is reached by train in seven hours. The *National Museum* in that charming town is of the greatest interest. Although there is an absence in Costa Rica of the wonderful ancient structures of Guatemala and Honduras, and only foundations of buildings and some small mounds have been discovered, the wealth of objects in

prehistoric graves is phenomenal. The gilt-copper ornaments, strangely enough never yet found *in situ* by a foreigner, are said by the Bishop of Costa Rica (who is a good antiquarian) to be frequently forgeries, but many are undoubtedly genuine. Two men brought a number, weighing about 1 lb., while the writer was in San José, and said they were the result of five weeks' search. This was from El General towards the Chiriqui district, and the objects were of that character. They are well represented in the museum, but its chief glories are the painted pottery and the figure-celts. Of the former there is every possible variety, from the plain Neolithic pots, some with incised designs, to the latest elaborate style with figures in relief.

The two large pots in Plate G are particularly fine in technical treatment, and also in the design and colour. Fig. 1 has the design incised in three divisions on a white slip and tints of blue, black, and a bright orange (which shows black in the print) are used in addition. A broad orange band goes round the inner edge of the pot. Fig. 2 is of much heavier make, highly burnished, and broadly painted with black and a glowing orange colour. Figs. 3 to 6 are painted in black, red, and yellow on a creamy ground, Fig. 3 having an incised hatching of lines outside. Amongst the more frequent motives are the dragon-jaw conventionalised, two eyes (as in Figs. 3 and 4), a curious beast with a proboscis snout, and jars with outstanding head, arms, and legs, of semi-human creatures, as shown in Fig. 7. Many months might be spent in copying and studying the thousand different designs. Dr. Walter Lehmann has done something towards this. The argillite and jadeite celts are like precious stones in their beauty of veining, colour, and polish. These are chiefly from Nicoya, near the frontier of Nicaragua. The large metates (or seats?) of vesicular volcanic stone have interlaced designs similar to the early Celtic. Round stools or small altars have rows of sculptured heads. All these things are worked with refined taste of a high order. Some Zulu spears and shields are also in this museum.

In the episcopal palace there is a fine collection, chiefly made by the late bishop and added to by the present one (who often walks eight hours a day in going about his diocese), of similar Costa Rica antiquities, especially jadeite objects.

A. C. BRETON.

Australia.

Mathews.

Matrilineal Descent in the Kaiabara Tribe, Queensland. By **66**
R. H. Mathews, L.S.

I have read an article by Mr. Lang in *MAN*, 1910, No. 80, in which he offers some interesting conclusions respecting the Kaiabara tribe in South Queensland, at which he has arrived from perusal of the late Mr. A. W. Howitt's book. As I have made some personal investigations among several of the old natives of the tribe mentioned as to their initiation ceremonies and sociology during the past fifteen years, I am desirous of submitting a few remarks on their marriage laws.

Mr. Howitt had never been among the Kaiabara blacks himself, but, relying upon a correspondent who was evidently not qualified for the task, he reported that descent was counted through the father. The whole cause of this trouble arose from misapprehending which pair of sub-classes (or sections) formed a phratry. In order to place the matter before the reader it will be necessary for me to repeat Mr. Howitt's table; a course also followed by Mr. Lang.

TABLE A. (MR. HOWITT, 1884 and 1904).

PHRATRY.	HUSBAND.	WIFE.	OFFSPRING.
Kubatine	- { Bulkoin.	Turowain.	Bunda.
	- { Bunda.	Baring.	Bulkoin.
Dilebi	- { Baring.	Bunda.	Turowain.
	- { Turowain.	Bulkoin.	Baring.

Mr. Howitt says, "Bulkoin and Bunda are the sub-divisions of Kubatine, and "Baring and Turowain of Dilebi. . . . While the class (phratry) name descends "from the father to the child, the sub-class (section) name of the child is that which, "together with that of its father, represents the class (phratry) of the latter. Therefore "descent is in the male line." He adds, "While there is male descent in the classes "and sub-classes, it is in the female line in the totems."

The above table and its letterpress has misled Mr. Lang, and I do not wonder that he calls it an "intricate puzzle." In 1907 I stigmatised it as a "confused and heterogeneous jumble of descent" (MAN, 1907, 97). Mr. Lang is not the only one who has been misled by Mr. Howitt's erroneous report of the Kaiabara. In 1895, relying upon the information published by Mr. Howitt in 1884, I stated that the sociology of the Kaiabara was "framed after the Kamilaroi type, but with male "descent."* Fortunately, I did not lie under that delusion for long, but went out to make inquiries among the natives on my own account. In 1898, referring to Mr. Howitt's assertion that "descent was counted through the male," I said, "There is, "however, no question that he is in error, and has evidently been misinformed. I "have drawn attention to the matter now because on a former occasion I was misled "by Mr. Howitt's conclusions respecting the line of descent of the Kaiabara tribe."†

In 1900 I again reported that the phratry Karpeun (Kubatine) contained the sections Barrang and Banjoor (the equivalent of Bulkoin), and that the phratry Deejee (Dilebi) comprised the sections Bunda and Derwain.‡ We see, then, that a correct report of the formation of the phratries, showing female descent very clearly, was published by me twice in 1898 and twice in 1900 in journals of acknowledged repute. But notwithstanding these four reports of mine, Mr. Howitt, in 1904, re-asserts his error of 1884.

Yet another author has been misled by Mr. Howitt's mistaken report of the Kaiabara divisions. Mr. N. W. Thomas (p. 43, *Kinship and Marriage*) prints the sub-class names in Mr. Howitt's order and states that there is "male descent." And still again it would appear that Mr. J. G. Fraser has been induced to assume male descent in the Kaiabara (*Totemism*, Vol. I., pp. 443-447). He, however, takes the precaution of adding that, "It is curious that with male descent of the class and "sub-class the totem of the child should be akin to that of its mother, instead of to "that of its father."

It will now be necessary to introduce the table I published in 1898,§ already referred to, showing the correct sociology of a number of tribes in Southern Queensland, among which the Kaiabara family or triblet was included.

TABLE B. (Mr. MATHEWS, 1898).

PHRATRY.	HUSBAND.	WIFE.	OFFSPRING.
Karpeun -	- { Bulkoin (Banjoor). Barrang.	Derwain. Bunda.	Bunda. Derwain.
Deejee -	- { Bunda. Derwain.	Barrang. Banjoor (Bulkoin).	Banjoor (Bulkoin). Barrang.

I added, "Descent is always reckoned in the female side, the children taking "the phratry name of their mother; they do not, however, belong to her section "(sub-class) but take the name of the other section in their mother's phratry, as "exemplified in the above table." I mentioned that in certain parts the name

* *Queensland Geographical Journal*, Vol. 10, p. 29.

† *Proc. Amer. Philos. Soc.*, Vol. 37, p. 330; *Journ. Roy. Soc. N.S. Wales*, Vol. 32, p. 82.

‡ *Proc. Amer. Philos. Soc.*, Vol. 39, p. 576, map; *American Anthropologist*, Vol. 2, N.S., p. 139.

§ *Proc. Amer. Philos. Soc.*, Vol. 37, pp. 328-331, with map; *Queensland Geographical Journal* Vol. 22, pp. 82-86.

Balkoin was used instead of Banjoor. The children also take their totem from the mother in every case.

If we take Balkoin, the first name in the "Husband" column of the above table, his normal wife is Derwain; or it is quite lawful for him to espouse a Bunda woman. If he marries Derwain his child is Bunda; but if he weds Bunda the child is Derwain. The phratry, and the section (sub-class), and the totem of the man Balkoin's children would depend altogether upon their mother, quite irrespective of their father.

Having now before us the two tables, A and B, we can pass on to make a few remarks on Mr. Howitt's lists of totems. At pp. 229-230, *Native Tribes*, he refers to the carpet snake as being in each of the sub-classes, Balkoin and Barrang, which, according to his table A, would mean in *both* phratries, and says that it "suggests an inaccuracy." My Table B shows the Balkoin and Barrang belong to the *same* phratry, and therefore it would be quite correct for the carpet snake, for example, to be attached to both the sections constituting such phratry.

In 1884 (*Journ. Anthr. Inst.*, 13, p. 336) Mr. Howitt gives Flood-water in Dilebi phratry, and Lightning in Kubatine phratry. In 1889 (*Journ. Anthr. Inst.*, 18, p. 49) he includes Flood-water in Kubatine phratry and Lightning in Dilebi phratry. In 1904 (*Native Tribes*) he further states that Flood-water belongs to the sub-class Balkoin, and Lightning to Barrang. If his latest report be correct then both the totems mentioned belong to the same phratry. So many contradictory statements prove that "someone has blundered." Moreover, the habitat of the Kaiabara is erroneously given on the map facing page 58, *Native Tribes*. I have on other occasions found fault with Mr. Howitt's maps, which have misled some writers.*

Being anxious to help in clearing up the misrepresentations which have been so persistently published about the Kaiabara, I beg leave to reproduce verbatim Mr. Howitt's first table of 1884, printed as "No. 2" on p. 336, *Journ. Anthr. Inst.*, vol. 13.

TABLE C. (after Mr. HOWITT in 1884).

TWO PRIMARY CLASSES.	FOUR SUB-CLASSES.	TOTEM NAMES.
Dilebi (Flood-water) -	- { Baring (Turtle) - Turowine (Bat) -	- { ?
Cubatine (Lightning) -	- { Balcoin (Carpet Snake) - Bunda (Native Cat) -	- { ?

Mr. Howitt expressly states that the information given in this table was "communicated by Mr. J. Brooke." It seems to me that the names Flood-water, Turtle, Bat in Dilebi phratry, and Lightning, Carpet Snake, Native Cat in Cubatine phratry should have been inserted in the column headed "Totem Names." I think their insertion in the other columns was owing to a misapprehension on the part of the compiler. If we look at Table No. 1, p. 335, *Journ. Anthr. Inst.*, Vol. 13; Table No. 3, p. 336, and Table No. 4, p. 337, we observe that the totems attached to the phratries and sub-classes are printed in the columns headed "Totem Names," and I can see no reason why No. 2 was printed differently from the other three, except that it was perhaps part of the general confusion which has clung to everything connected with the Kaiabara. This supposition is strengthened by the fact that in his table of 1904 (*Native Tribes*, p. 116) Mr. Howitt put all the above totems in the proper columns, ranking them as ordinary totems.

In conclusion I would like to refer to another tribe having the same organisation. In 1904, *Native Tribes*, p. 111, Mr. Howitt gives each of the four sub-classes of the Kuinmurbura as meaning an animal or natural object. In 1884, *Journ. Anthr. Inst.*,

* *Nature* (London), Vol. 77, pp. 80-81; *MAN* (London), 1907, 97, note *.

Vol. 13, p. 336, Table No. 3, he gives the four sub-classes with totems in the column headed "Totem Names." I think the latter is correct, and that in his table of 1904 the barimundi, hawk, good-water, and iguana ought to have been set down among the other totems in the "Totem" column. His conclusion that they are "instances of class or " sub-class names being totems " is incorrect. In my opinion he confounded the names of the sub-classes with those of the totems. Similar bungling occurred in Mr. Howitt's first table of the Kaiabara tribe, *vide* Table C., where he mixed up certain totems with the phratry and sub-class names.

R. H. MATHEWS.

England: Archæology.

Robarts: Collyer.

Additional Notes upon the British Camp near Wallington.* By **67**
N. F. Robarts and H. C. Collyer.

The various objects discovered throw considerable light upon the condition of the inhabitants.

First, as to defence. A considerable number of large unbroken flints were found upon the inner side of the ditch. These may have been used for a lining to support the side and prevent the sand slipping, but there appeared to be no method in their position, and we are disposed to consider that they were used for defence and had been thrown from the vallum upon an attacking force. A considerable number of particularly round tertiary pebbles were found, which we conclude were used as slingstones, as they were apparently selected for their good shape, although all tertiary pebbles are suitable for use in slings, if not too large.

Articles used in connection with Food.—The most common, probably because also the most indestructible, were the saddleback mealing stones, made of Lower Greensand sandstone—one perfect one was found measuring 15 ins. by 8½ ins.—together with numerous broken ones, and pieces, many of which had apparently been used in fire-places. This would be natural, as in the district there is no other available stone which will bear fire, and broken mealing stones would be useful to cook upon.

Although the mealing stones were numerous, the pounding stones were not, only one flint pounder was discovered, which had been well used and was formed to hold between the finger and thumb. One piece of sandstone, which had apparently been used as an upper stone, was found. Pot boilers were very plentiful.

The numerous cooking pots and fragments of same, some having four handles for suspension from a tripod, many of them still containing carbonised grain, show, as was also indicated by the mealing stones, that agriculture was practised.

Many of the broken pots had had holes drilled in them, either for rivets or to enable a string to be passed through them for the purpose of suspension.

The most interesting finds were clay tiles, pierced with holes apparently made by the forefinger. The dimensions were from 8 ins. to 9 ins. long by about 6 ins. in width, with a thickness of about half an inch.

The tiles were of irregular shape, oblong, and oval. They had been exposed to considerably more heat than the other pottery, and none were absolutely perfect. Fragments of similar tiles may be seen in the British Museum from Swiss lake-dwellings, and a somewhat similar object is figured from Bardello—*Lake of Varese*, plate 49, fig. 14, in *The Lake Dwellings of Europe* (Muuro), and in plate cxvii, fig. 10, *Lake Dwellings* (Keller), is an object possibly similar, though only about one-fourth of the size of those found by us. The use of these objects remained in doubt, though from the much-fired appearance we surmised they were used in cooking, until we found at the bottom of the trench a cooking place, with cooking pot and one of these clay objects, all covered by fresh sand which had evidently fallen from the sides and had never been removed.

* See MAN, 1911, 28, for the first part of this Article.

This satisfied us that these perforated tiles were either used for cooking pots to stand upon in the fire, or as supports for food to be baked or roasted. They appear similar to the "grids" described by Professor T. McKenny Hughes,* found at Cherry Hinton, Cambs., but with the important difference that those found at Cherry Hinton appear to have been supported upon clay cylinders, whilst those found by us were, no doubt, laid upon the fire itself—we should almost certainly have found the clay cylinders had there ever been any in the above-mentioned fireplace, but, although the perforated tiles were comparatively numerous, no traces of clay supports were anywhere discovered.

If we are correct in identifying these tiles with those figured as mentioned above or those to be seen in the British Museum, there would appear to have been a connection between the users here and in Switzerland and Italy.

Although when first taken out the pottery was very fragile, making it very difficult to secure many of the vessels unbroken, it soon hardened on being exposed to the air and dried.

The Thanet sand in which the ditch was dug was very favourable to the preservation of both pottery and bones. Although quite firm in its undisturbed condition

it is readily washed down by rain if it has been moved. This appears to have been one of the principal causes of so much pottery having been preserved at the bottom of the ditch, for the stratum of carbonaceous soil in which the finds chiefly occurred was generally overlain by quite clean sand from 6 ins. to 12 ins. in thickness, to all appearances washed down suddenly over the hearths in the ditch and the pottery lying around them.

Whilst the excavations were in progress we had an experience of what probably

often took place in former times—a thunderstorm came on accompanied by very heavy rain, lasting for about an hour. The heaped up sand which we had thrown out of the trench was in some places washed down again into it to the depth of nearly a foot, and the same thing occurred in the trenches then being made for the drains of the hospital.

It may be inferred that an exceptionally heavy rain covered up the hearths with sand quite suddenly, as one hearth had a pot and a griddle on the stones. They were found side by side, the pot not on the griddle, and the form of the pots, though quite suitable for standing supported by stones would not allow of their standing so securely on the griddles. From the quantity of bones lying about it may reasonably be supposed that the griddles were used for cooking meat.

We cleared a hearth—leaving the stones quite undisturbed for a visit of the Croydon Natural History and Scientific Society—around which the pottery and bones were placed as nearly as possible in the position in which they were found.



SITE OF EXCAVATION, WALLINGTON.

* *Proc. Cambridge Antiquarian Society*, No. XLIV.

Later another hearth was found, upon which the pot and griddle were discovered, placed upon the stones.

Much of the pottery was in very large pieces. Had these been lying for any length of time on an exposed surface, liable to be trodden on, they would have been broken into small fragments. The bottom of the ditch must therefore have been covered from time to time quite suddenly by falls of sand from the vallum, or else the camp itself must have been abandoned in a hurry shortly after these large pieces had been thrown into the ditch, and the sand washed down upon them gradually.

Whichever may have been the cause we are indebted to the covering of sand for sealing up these finds without admixture of any material belonging to a later date than that of the latest habitation of the camp.

Amongst other objects found were :—

A four-handled cooking pot standing $6\frac{1}{2}$ ins. high, diameter of base $3\frac{1}{8}$ ins., height to shoulder $3\frac{1}{4}$ ins., and diameter at rim $4\frac{1}{4}$ ins. This was the most perfect cooking pot found. It has no ornamentation.

A vessel of blackish ware, 6 ins. high, $2\frac{3}{4}$ ins. at base and $4\frac{1}{4}$ ins. to shoulder, was also found in good condition.

There were the bases and parts of a number of cooking pots of very rough ware.

Various rims of vessels were found : the large majority were perfectly plain. A few were ornamented with finger-nail indentations.

The bodies of all the vessels were plain, except one drinking cup, which was decorated with a bulbous ornamentation round it. One fragment of pottery was ornamented with incised lines.

Spindlewhorls of baked clay were found ; these were unornamented.

Loom weights of baked clay were illustrated by several specimens, all being cylindrical, about 5 ins. high and 4 ins. in diameter, pierced by a hole $\frac{1}{2}$ in. in diameter, through which passed the cord for suspension. In several cases the friction of the cord had more or less cut the soft pottery, with the result that the weight had split lengthwise.

Fragments of an amber bead were found.

Stone Implements.—Although a very considerable number of flakes and cores were discovered the implements were very few in number.

A partially manufactured celt was found near the surface. One or two scrapers and a fine flint borer were also discovered. A broken stone hammer of diorite showed foreign commerce, also a piece of perforated slaty stone, possibly a fragment of whetstone, which was not of local origin, and another worked piece of schistose stone, which might have been a whetstone or only for ornamentation.

The bronze brooch, already alluded to, was of the simple type without a spring, and the only other traces of bronze met with were a small fragment of *inoceramus* shell, which had evidently from its greenish stain been attached to or lain against a fragment of bronze or copper, and a small piece of malachite and cuprite.

A considerable quantity of animal bones were discovered, ox and horse being abundant.

Charred grain and seeds, obtained by washings from several of the cooking pots, were found. Mr. Clement Reid, F.R.S., has kindly examined these for us, and reports there is no great variety, in fact, wheat, barley, and pea are the only cultivated plants, and he finds no weeds of cultivation. He informs us that the wheat seems to be extremely variable, but he does not feel prepared to say anything as to the forms cultivated until we get something more than the threshed grain.

Mr. Reid has also identified some charcoal as being oakwood. The wheat and pea in several instances had been charred together in the same pot. In two instances wheat and barley were together.

A quartzite pebble, probably brought from the Croydon gravels in which such pebbles are rare, had evidently been used as a hammer-stone but had been found too brittle.

Several eelini were found which had probably been used for ornament, as it is well known these have in several instances been associated with burials, and were evidently treasured.

No iron or trace of iron was discovered anywhere.

The great extent of ditch which has been left unexplored, if at any time it can be investigated, will doubtless reveal much more of the civilisation of the tribe that occupied this camp for a great period; but the objects above enumerated, in addition to those recorded in the paper previously read before the Institute, are sufficient to give a tolerably clear idea of the civilisation, arts, and manufactures of the inhabitants of this town in Surrey in the first or second century B.C.

We must express our indebtedness to Mr. A. J. Hogg for assisting us in superintending the workmen, to Mr. Reginald A. Smith for information as to the probable date of the objects found, to Mr. Clement Reid, F.R.S., for examining the seeds discovered, and to Mr. W. F. P. McLintock for identifying the piece of malachite.

N. F. ROBERTS.

H. C. COLLYER.

REVIEWS.

Polynesia.

Caillot.

Les Polynésiens orientaux au contact de la civilisation. Par A. C. Eugène Caillot. Paris: Ernest Leroux (Éditeur, 28, Rue Bonaparte), 1909. Pp. 291, **68** with 159 Phototypes in 92 plates.

The written portion of this work is in two parts. The first and smaller section (pp. 7-99) is devoted to a consideration of the manners, customs, religion, and political organisation of Tahiti, the Marquesas, and Tuamotu archipelagoes—that is, of those portions of Eastern Polynesia which are under French rule. The larger portion (pp. 101-281) is a history of the relations between the French and the natives in 1894-5-6, which culminated in the war—or rather insurrection—of 1897.

The first part will be found of much interest to the anthropologist. The author's account is based on his own observations during a visit in 1900. He gives a general account of the daily life of the islanders, their music and dances, antiquities, and peculiar medley of religions. He found most of their old arts and customs decayed. The fabrication of *tapa* is almost extinct, except among a few old women of the Marquesas and Tubuai, but it is doubtful whether anthropophagy has died out in the Marquesas. As regards religious convictions, the author considers that the natural loquacity of the Polynesian favours Protestantism, as it gives him facilities for discussion which are denied by the absolute submission required by the Church of Rome. In Tuamotu there are all sorts of strange sects. He describes the Sanitos, or Kanitos, whose faith, a mingling of Mormonism with paganism, is absolutely contrary to their practice. Besides these there are Mormons, Israelites, Hiohio (Whistlers), and Māmoe (Sheep). *Tapu* appears to be still effective, as well as a belief in the malignant influence of the *tupapau*, or departed spirits. In Moorea and Tahiti atheism prevails.

A special chapter is devoted to the Tuamotu, the darkest and least known of the Eastern Polynesians: "Une foule mêlée de toutes les origines." Living in islands periodically swept by cyclone and tidal wave, death and disaster move the people but little, a common refrain of their songs being, "Demain nous pouvons mourir."

This refrain is the key-note to M. Caillot's important contribution to the history of civilisation in Polynesia. Contact with the white man, in the eastern islands at least, has brought the natives nothing but evil. Their old restraints have been

broken down by the contempt of the white man, and their former respect for Christianity has been destroyed by the war of creeds and the vicious lives of nominally Christian traders. Respect for law and order is annulled or distracted by the disagreement of officials. The author contrasts the government of this population of 22,000 by several hundreds of officials with the British rule of 220,000,000 in India. The Tahitian of Papeete is described by the author as "un civilisé artificiel," savage at heart, though outwardly civilised. The mixed races are grossly immoral. The country itself lacks animation, it is moribund, and the traveller is disgusted. M. Caillot considers that before thirty years have passed the population will be extinct. Its only hope of revival lies in the absorption of the islands by Britain or America, a result to which the piercing of the isthmus of Panama by the latter power will indubitably contribute.

The plates added to M. Caillot's book in illustration occupy as much space as the written matter. The ninety-two sheets reproduce 159 photographs (some double-page) of scenery, people, art, and antiquities. A few of the scenes of life in Papeete are rather poor, but a great number of the reproductions are exceedingly good.

SIDNEY H. RAY.

North America: Archæology.

Moorehead.

The Stone Age in North America. By Warren K. Moorehead. Boston and New York: Houghton Mifflin Co., 1910. Two vols. Pp. 457 + 415. 723 illustrations. Price 31s. 6d. **69**

This admirable work is more comprehensive even than the title suggests; besides the various types of implement of chipped and polished stone found throughout the United States, it deals also with objects of shell, bone, copper, and hematite, and with textile fabrics and pottery. It must have been difficult for the author, in the first place, to avoid being overwhelmed by his material; not only has he studied the rich collections in the American museums, but he has had a large number of private collections placed at his disposal. This last fact is of great importance, since many of the masterpieces of aboriginal craftsmanship are in the possession of private individuals. The first idea which strikes the reader on glancing through the book is that, high as we have been accustomed to rank the North American as a worker in stone, we have yet failed to appreciate the fact that the Predynastic Egyptian alone can rank as his master. Evidence to that effect abounds in the illustrations to this work, but it is sufficient to mention the delicate stone arrow-heads from Oregon (Fig. 104), those of obsidian from Kentucky (Fig. 137), the "portraits" in chipped stone from Tennessee (Fig. 157), and the long blades and axes, also from Tennessee (Fig. 161).

The question as to what scheme should be observed in dealing with a material of this vast extent is not easy to solve. From many points of view the geographical system is most instructive, but in this case the author was doubtless right in preferring a classification based on type. Had he adhered to the former a considerable amount of repetition would have been inevitable, and the work must have attained formidable dimensions. As it is, he is by no means forgetful of the necessity of pointing out the geographical distribution of the various types, but every now and again inserts a paragraph which gives a short summary from this point of view. For a more complete picture the student may have recourse to the excellent index.

With regard to classification, the author has adopted in the main that drawn up by the Committee on Archæological Nomenclature, as set forth in their report presented to the Baltimore meeting of the American Archæological Association in 1908, which has the advantage of being particularly applicable to American stone implements, though it bears little relation to the methods of classification in vogue in this continent.

In a short review it is difficult to do more than present a few points from the enormous amount of information contained in the book.

Well worth consideration are the remarks on the skill of the individual workman in relation to the formation of local types. Interesting, also, is the view of the author that the so-called drills or piercers may have been pins for fastening garments.

Of the stone axes most noteworthy are the fine fluted specimens characteristic of Wisconsin. In this connection it may be mentioned that the adze shown in Fig. 246 must surely be of Manganian origin, and have found its way to America by the same mysterious means which have brought New Zealand implements to this country and Australian axes to the Veldt.

As regards those mysterious objects known as "banner-stones" and "bracers" the author has no new explanation to offer. It might be said that perhaps he discards Cushing's explanation too lightly, and that it would have been better to have included the "bird-stones" in the same volume. It is greatly to be hoped that Mr. Stewart Culin may soon be induced to publish the result of his important researches on these enigmatical objects. It is interesting to note that the author brings evidence to show that these stones are earlier in origin than the mounds. Not only in this chapter but also in the sections allotted to other forms of implement in bone and stone, are figured many interesting series illustrating the method of manufacture of the types under discussion; in the present instance two illustrations, Figs. 351 and 352, show that the hole drilled through the "winged" banner-stones was produced by means of a reed drill; the photographs show the incomplete perforation with the core *in situ*. Another interesting series is that illustrating the manufacture of bone fish-hooks (Figs. 547 and 548).

Before leaving the subject of stone objects, it may be said that the chapter on stone pipes is of particular interest, and that the human figure found in a mound in Cartersville in Georgia, and illustrated in Fig. 426, is one of the most remarkable examples of stone art yet found in North America.

Of the objects in shell the most striking is a "gorget" engraved with the figure of a man in the attitude of casting a circular object which he holds in his hand (Fig. 534); certain shell beads from Arizona in the form of frogs (Figs. 536 and 537) are also of interest as bearing a striking similarity to shell beads found on the Peruvian coast.

Another interesting resemblance occurs in the designs engraved upon certain bone objects from Ohio, though in this case it is the art of the north-west coast which is suggested.

In the chapter on copper the author adopts the view, which, indeed, is now universally accepted, that the copper deposits were worked by the Indians before the coming of the white man, though it is still open to question whether the industry had become obsolete at the time of the discovery.

The problem as to how the southern tribes obtained their copper is not easy to solve. Nothing has been found in the north which could suggest that a system of barter existed, and the author is inclined to believe that the peoples of Ohio and the south made raids into the copper country for the purpose of obtaining a supply of the metal. As regards the objects of copper themselves, it is interesting to note that, whereas North American stone arrow-heads are normally tanged, those of copper are invariably socketed. In this connection it might be suggested that the so-called "head-mask" of copper (Fig. 516) looks more like a seat of the pattern common in the Antilles.

One fact in particular will strike the reader, and that is the impossibility of estimating the prehistoric population from the quantity of their remains. On the one hand we have numerous "workshops," which seem to suggest a large local population and a stone industry of considerable duration; on the other we have evidence of the

extraordinary rapidity with which traces of former inhabitants may disappear. Witness, for example, the following passage :—"On the four or five Shawano sites in the State of Ohio there were large bodies of Indians assembled during the period embraced, (roughly) 1700 and 1812 . . . Their leaders, Tecumseh and Cornstalk, were engaged in twenty-two actions with our troops ; numerous traders were among them, and they sent many expeditions against the frontiers. Yet, if one walks over these populous sites of historic times, one finds practically nothing, save here and there " a glass bead or a broken tomahawk."

Another point which forces itself upon the reader's notice is the extraordinary richness of the private collections in the States ; nearly all the most important specimens are in private hands. This very fact gives rise to a difficulty in illustration, naturally the specimens belonging to an individual are figured together, and the result is that it has been impossible to seriate the objects in the way which, from the point of view of the student, would be most desirable. Another criticism which might be made raises a more important point ; there has been a tendency to arrange the specimens in a decorative manner, which is not only unscientific but adds to the difficulty of comparison. Otherwise, the illustrations are excellent and furnished on the most generous scale, the coloured plates and photogravures being especially pleasing. While not wishing to appear ungrateful for what is unusual liberality in this respect, one cannot help feeling that it would have been better to substitute for the two-coloured plates of implements from the Bahamas and Mexico, others of objects more germane to the area under discussion.

But these are slight criticisms and of little weight when set against the general value of this laborious and painstaking work. Mr. Moorehead has accomplished a task of permanent value, and his book will be a classic for many years to come.

T. A. J.

Ceylon : Folklore.

Parker.

Village Folk-tales of Ceylon. Collected and Translated by H. Parker, late 70 of the Irrigation Department, Ceylon. Luzac & Co., 1910. [Vol. I.]

Mr. H. Parker has given us a book of much interest. He relates some seventy tales gathered at first hand from the various castes of Ceylon, and has been at great pains to seek out their Indian counterparts and to tell these at length with their variant versions. Moreover, in a concise introduction he sketches out a picture of everyday Ceylon village life and explains the attributes of the different castes, together with the titles and functions of the rural officials, so that the reader may fully understand the technicalities upon which the gist of the legends frequently depends.

A few of the tales have been taken down from dictation, but the author tells us that "all the rest have been written for me in Sinhalese by the narrators themselves, or by the villagers employed by me to collect them, who wrote them just as they were dictated. I preferred this latter method as being free from any disturbing " foreign influence." Mr. Parker's aim has been to render the genuine stories themselves as related by the Sinhalese in the literal simplicity of their native language, without any attempt at literary style which the originals do not possess.

To turn to the tales themselves, they begin appropriately enough with the "Making of the Great Earth," in which Vishnu consults the god Saman (Indra ; Vishnu's elder brother), and Rahu, the Asura chief, as to the manner in which he could effect the recreation of the earth, which had been swallowed up by one of those periodical deluges chronicled in Hindu mythology. Rahu tells Vishnu to plant a lotus seed, which sprouts in seven days. Rahu proceeds down the stalk to the earth, brings up a handful of sand, which forms the nucleus of the present globe. The

gods Vishnu and Saman then create a man—a Brahmana—who is instructed to make a woman, and these two form the parents of all living on the present earth. The legend is especially interesting, as it is only in the Sinhalese version that we find any Asura assisting in the creation, and Mr. Parker thinks with reason that this is based on the Indian notion that the Asuras were of more ancient date than the gods—in fact, their elder brothers, and possessing greater powers. Next we have the origin of the sun, the moon, and the “Great Paddy” (*Mā Vi*—the largest form of rice), these being respectively the two sons and daughter of a widow. The elder son and the daughter having refused food to their mother, the former was turned into the sun, which is never allowed to rest, and the latter into the Great Paddy, which, “while in hell is cooked in mud.” The younger son, being more filial, became the tranquil moon, “where refreshing breezes blow.”

The great majority of the tales, however, deal with village incidents, in which there is more or less of stirring adventure, where the good hero, as a rule, eventually triumphs and the villain is duly punished. As in most Eastern and African folklore, animals play a very prominent rôle, assisting those who have treated them kindly or have succoured them in distress. The jackal is represented as the craftiest—the Reinecke Fuchs of Ceylon—the leopard being relegated to the lowest place, like the tiger in India and the hyæna in East Africa. The lion is the king of beasts; the tiny mouse-deer, as in Borneo, is depicted as a clever animal, while the hare and the turtle are endowed with much wisdom. In one story the turtle gets the better of the more simple elephant, after the fashion in which his European counterpart, the tortoise, outwitted the hare. Challenging the elephant to a swimming race across a river, he asks a cousin turtle to hide on the opposite bank, from which he pops up long before the ponderous pachyderm can reach the goal. There are several other variants of stories familiar to Western readers, such as the monkey in “Mr. Janel Siññā,” who befriends his master much in the same manner as our old friend Puss in Boots helped the “Marquis of Carabas.” In the “Female Quail” the bird, in order to induce a mason to recover her lost egg from beneath a fallen rock, has to go from pillar to post for assistance, just as the old woman, whose pig would not get over the stile, did in our children’s tale, the finale in this case being a cat willing to catch a rat in place of the butcher who consented to kill the ox which refused to drink the water which declined to quench the fire, &c. Then again we have in “Sigiris Siññā the Giant” a version of Andersen’s story of the Valiant Tailor who killed “seven at one blow.” Other variants are found in *The Arabian Nights*, and we also meet that gigantic bird, the rukh, known in Ceylon as the Aetkanda Lēniyā, while the familiar ghouls and genii appear under the name of Yakas.

The author has wisely divided his book into several sections, according to the source from which he obtained his material. Thus we have stories of the “Cultivator Class and Vaeddās,” of the “Tom-tom Beaters” (who both in India and in Ceylon are reckoned arrant fools and a legitimate butt for the practical joker), of the Durayas (the carrier caste), of the Rodiyas (ropemakers and cattle tenders—a very low caste), and of the Kinnaras or mat weavers, the lowest caste of all. This last people are of exceptional interest, as, despite their social status, which precludes them from entering a Buddhist temple or its enclosures, they possess village tanks and ricefields, own cattle, and have good houses and neat villages. Mr. Parker, owing to his connection with the Irrigation Department of Ceylon, had special opportunities for observing the social customs of the lower castes, and his remarks and deductions are ethnologically interesting. We shall look forward to a promised second volume with much pleasure.

T. H. J.

Africa, Central.

Thonner.

Vom Kongo Zum Ubangi. By Franz Thonner. Berlin: Dietrich Reimer.

This book is the result of a botanist's four months' journey in the Belgian Congo. The account of the expedition takes up thirty-four pages; geography, natural history, and anthropology being dealt with in another thirty; there are in all 111 pages of text and 114 plates; this seems to justify the supposition that the book has been mainly written for the sake of the illustrations, and I may state at once that most of them are well worth it. Herr Thonner is an excellent photographer, and it is difficult to imagine finer scenery more beautifully represented than the landscapes of plates 25, 50, 51, or 66. Why the true artist who produced these should have included such absolute failures as plates 40 (the same as plate 41, but with the central figure moving), 48, 49, and 63, passes my understanding. Herr Thonner's landscapes are probably the best ever taken in the Congo, but his human figures are mostly spoiled by the sitters' motions, when a snapshot would have secured success. There is no excuse for this in a country where a fairly good lens permits the taking of instantaneous photographs for ten hours of the day.

Although Herr Thonner's stay in the country was too short to admit of thorough investigations, nevertheless he has made a good use of it, and his tabular classifications are a timely addition to our knowledge of the Upper Congo. The linguistic map, annexed to the volume and compiled with the aid of the local officials, will be all the more gladly received because it shows the northern frontier of the Bantu-speaking peoples.

The reluctance of the natives to discuss certain matters with an absolute stranger is attributed by the author to ignorance; hence his assumption that they are unacquainted with the name of their own tribe. As he managed to obtain these tribal names from the resident officials it is obvious that shyness alone accounted for their refusal to give him the required information.

The author objects to the designation "Bondjo," which is generally used by French travellers in connection with certain river tribes on the Ubangi; but falls into the same mistake by advocating the name Ngombe for the inhabitants of the Congo-hinterland. More pardonable than Herr Frobenius's blunder, who believed that "Basenschi" was a tribal name, it is none the less unacceptable. Sometimes tribes will adopt the nickname given to them by their neighbours, but the "Ngombe" do not do this and consider it an insult; finally, the so-called "Ngombe" do not form, in any sense, a distinct linguistic unit. A part of the Mongo are included by Herr Thonner in the Ngombe class, whereas the majority are not; on the other hand, the inland-Bapoto, who enjoy the same nickname, are left out. I should be sorry for the traveller who called a Budja face to face a Ngombe; Herr Thonner includes them. The linguistic unit ought to be designated as Mongo; it includes some tribes which the author calls Bangala and Ngombe and many more, some of them extending as far as the Sankuru and the Kasai; but it must be well understood that not all the peoples who are nicknamed Ngombe speak languages akin to Mongo. Ngombe means in good English "bushnigger."

To speak of averages when measurements of seven men only are available is inadmissible.

The reproduction of the photographs by J. Loewy at Vienna is above praise. The book is well worth buying, especially for the sake of the landscapes.

Herr Thonner gives some advice concerning the outfit needed for six months' journey in the Congo; I do not think it would be wise to follow his counsel. At any rate a supply of *three* cakes of soap might be found insufficient. E. T.

Argentine.

Outes: Bruch.

Las Viejas Razas Argentinas. Cuadros Murales y Texto Explicativo. Por Felix F. Outes y Carlos Bruch. Buenos Aires: Comp. Sud-Americana de Billetes de Banco, 1910. Six wall maps, 107 x 70 cm. Pp. iii. 19 x 13 cm.

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Los Aborígenes de la Republic Argentina. Por Felix F. Outes y Carlos Bruch. Buenos Aires: Estrada et Cia, 1910. Pp. 149, with 146 Figs. 20 x 14 cm.

In no part of the world has greater progress been made in anthropological investigation during the last twenty years than in the Argentine Republic. It will, of course, be many years yet before anything like a detailed picture can be painted of the archæology and ethnography of an enormous region such as this, but the amount and the quality of the work already performed is surprising considering the small number of field-workers engaged in the task. But what these gentlemen have lacked in numbers they have fully supplied in enterprise and devotion, and for the student of the future the works of Ambrosetti, Ameghino, Boman, Lafone-Quevedo, Lehmann-Nitsche, Moreno, and Outes will always be indispensable.

The exact condition of the present stage of anthropological enquiry in the Argentine has now been most conveniently summed up in two excellent little books, the joint work of F. Outes and C. Bruch. The first of these consists of a series of six "wall maps" dealing each with one of the following areas: the Montana of the north-west, the Chaco, the Rio Grande and east coast, the "Llanuras," Patagonia, and Tierra del Fuego. These "wall maps," which are accompanied by a small volume of explanatory text, show a small map of the region, typical scenery, portraits of the inhabitants, and photographs illustrative of the ethnography and archæology of the district. With this publication is closely connected the second, a small hand-book of some one hundred and forty pages, the illustrations of which are reduced copies of the figures on the "wall-maps" mentioned above set in the text. The text itself, considering its comprehensive nature, is a marvel of compression.

The introduction starts with a definition of anthropology, and then proceeds to a short classification of geological periods, treating at greater length those with which anthropology deals, and a short survey of the research work already accomplished. The first chapter sketches the geology and palæontology of the Argentine Republic, and deals in an eminently sane manner with the question of early human remains, including the famous femur and atlas of Monte Hermoso. The remaining six chapters are devoted to the six areas mentioned above. In each of these something is said about the physical geography of the region under discussion, the physical and linguistic characters of the inhabitants, and their material, psychical, and social life. To each chapter is appended a bibliography divided into two sections, "essential" and "supplementary." Only those who have attempted to compile a general work of small compass can realise the enormous amount of labour which goes to the making of small handbooks such as these; and only those who, like the reviewer, have spent long hours in searching out the articles dealing with this vast area, can appreciate to what extent they smooth the path of the student. The only drawback in connection with these excellent little publications is that they are in Spanish, and it is much to be hoped that the latter of the two may be translated; but even this is not a serious matter, because a reading knowledge of Spanish is essential to all who attempt the study of South American archæology or ethnography. Of the general arrangement of the material in quasi-tabular form and the whole scheme of the two books in question nothing can be said except in terms of the highest praise.

T. A. J.



FIG. 2.—TAURT.

NOTE ON THE "SA" SIGN.

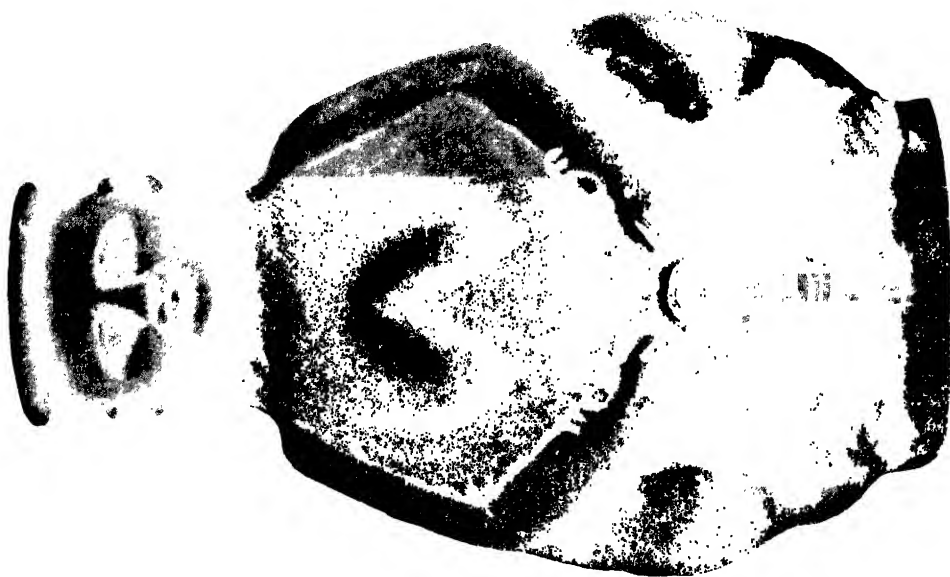


FIG. 1.—HUMAN-HEADED TAURT.

ORIGINAL ARTICLES.

Egypt.

With Plate H.

Murray: Seligmann.

Note on the "Sa" Sign. By C. G. Seligmann, M.D., and Margaret **73**
A. Murray.

The earliest form of the *Sa* sign is a loop ending below in a straight vertical line. It is found on clay sealings from the tomb of Sa-nekht, a king of the III dynasty (Nos. 1 and 2, Garstang, *Bêt Khallâf*, pls. xix, 2, 5, 7; xxviii, 14, p. 24), where it is written or engraved in a somewhat cursive manner without details of any kind. In the tomb of Ptahhetep of the V dynasty (No. 3, Quibell, *Ramesseum*, pl. xxxviii, 1; Davies, *Ptahhetep*, I, pl. xvi, 353) it is given in more detail and appears like a loop bound with transverse lashing at the bottom, and with a cross-lashing on each side of the loop. In the same dynasty the appendages at the sides first appear, and the vertical line below widens slightly at the base (Nos. 4 and 5, Mariette, *Mastabas*, D67, D55).

In the VI dynasty both forms are found, the earlier form occurs in the cartouches of Kings Mehti-em-saf and Nefer-sa-Hor (No. 10, Sethe, *Pyramidentexte*, 8, M. l. 130, and No. 9, Petrie, *History of Egypt*, I, p. 35*, ed. 1903); also in the pyramid-text of King Unas (No. 7, Sethe, *op. cit.* 285, W. l. 422). The later form with appendages occurs in the parallel passage of the pyramid-text of King Teta, the immediate successor of Unas (No. 8, Sethe, *op. cit.* 285, T. l. 242). Another variant form is found in the pyramid-text of Unas (No. 6, Sethe, *op. cit.* l. 562).

Borchardt (*Zeitschrift für Aegyptische Sprache*, XLIV, 1907, p. 78) and Jéquier (*Recueil des Travaux égyptiens et assyriens*, XXX, 1908, pp. 39, 40) have figured the sign from V dynasty tombs and have discussed its origin, which they agree in deriving from a bundle of papyrus stalks, though they take different views of the purpose to which the bundle was put. Borchardt points out that it is specially associated with herdsmen, and when unrolled forms a mat which is used as a windscreen. Jéquier also recognises that the bundle of papyrus stalks is specially associated with herdsmen, but lays more stress on its use worn round the neck, in which position he considers it as a guard or protection against the horns of cattle. Jéquier states that no representations of herdsmen wearing these objects are found later than the Old Kingdom, but that when these no longer occur the *sa* amulet begins to be found, and he suggests that at this time the roll of papyrus stalks fell into desuetude, which he considers explains the many variations in the form of the sign.

In the XII dynasty another change in the form takes place, for the long vertical stem now divides into two spreading ends. Though this form, with the lateral appendages and the divided stem, becomes the conventional method of depicting the *sa* sign, there is constantly a tendency to revert to the early form with the undivided vertical line. On the sign from an ivory wand figured in No. 11 (*Proc. Soc. of Biblical Archaeology*, 1905, May, pl. vi, No. 9) there is a distinct attempt to represent mat work or a bundle of reeds lashed together, and this also occurs in the bronze amulet from El Kab and in the royal jewellery of Dahshur (de Morgan, *Dahshur*, II, pl. v, 12, 34, 35). On another ivory wand (No. 12, *Proc. Soc. of Biblical Archaeology*, 1905, pl. xv, No. 34) the appendages are clearly though roughly indicated. In this, as in the other ivory wand, it represents an amulet, but in No. 13 (*id. ib.* 1905, pl. v, No. 6) it occurs as a hieroglyph, and for the first time in its fully conventionalised form.

Of the two examples of the XVIII dynasty, No. 14 (Naville, *Deir el Bahri* pl. xliii), is a hieroglyph, and shows a tendency to revert to the early type, the division at the base being little more than the spreading visible in the examples from the V and VI dynasties. No. 15 (Naville, *op. cit.*, pl. li) is represented as an amulet beneath the birth couch, on which Aahmes, mother of Queen Hatshepsut, is kneeling. The alabaster vase of a human-headed Taurt holding the *sa*-sign before

her (Plate H) shows the form of the sign in detail, the appendages being particularly well shown.

No. 16 is of the XIX dynasty and occurs as a hieroglyph (Mariette, *Abydos*, I, pl. 33). It is of the usual form and calls for no special remark.



No. 17 is of the XXII dynasty from Bubastis, where it occurs as a hieroglyph (Naville, *Festival Hall*, pl. iv).

No. 18 is the amulet held by Taurt in a relief sculpture of the XXVI dynasty (Mariette, *Monuments divers*, 91). As might be expected at this period when ancient sculpture was much copied, the form approximates to the early type.

The black basalt Taurt, now in the Cairo Museum, gives the conventional form with appendages and divided end (Plate H, Fig. 2). This is a typical representation of the goddess holding the emblem on each side of her.

The sign underwent no change in the XXX dynasty, but retains its conventional form (No. 19, Lepsius, *Denkmäler*, III, 286).

In Ptolemaic times it is found in a highly conventionalised form, bearing little resemblance to the original type (No. 20, 21, Lepsius, *op. cit.* IV, 41a, 34a; No. 22, *Decree of Canopus*, ll. 18, 19). But in No. 23 (*Decree of Canopus*, ll. 13, 14, 17) it is evident that the bar below the loop is a late invention and not universally adopted. While in Nos. 24 and 25 (Naville, *Deir el Bahri*, pl. cxlix) there is an attempt to return to the original form, the meaning of which was now lost though the object is still represented in the hand of Taurt.

The meaning of the word *sa*, when written with this sign, is "protection." Though there are several other signs which are phonograms for S and aleph, they are not interchangeable with the sign under consideration, with the exception of  which has not only the same vocalisation but the same meaning also. Even when the latter sign means an "order" or "course" of priests, the two can be interchanged. Gardiner (*Zeitschrift für Aegyptische Sprache*, XLII, p. 116 ff.) has shown conclusively that  is never read *sa* until the New Kingdom, except when spelt out, and that it is definitely the figure of a herdsman holding a peg and rope for tethering cattle.

The theory advanced by Jéquier and Borchardt accounts completely for the meaning of "protection," but it does not account for the fact that Taurt,* the hippopotamus-headed goddess of child-birth, is almost invariably represented carrying this sign either in front or on each side of her, her hands resting upon the top as she stands upright. The object is so closely connected with this goddess that it is definitely her emblem when used as an amulet, and must therefore be considered as an attribute or as some object over which she had special control. As goddess of child-birth she would necessarily protect the female organs of generation.

Disregarding for the moment the origin of the sign and the significance which it bore in later times, there seems little doubt that at one time the *sa* amulet did represent a bundle of papyrus stalks, the bronze amulet found at El Kab being convincing evidence of this. But the various forms assumed by the sign seem to indicate that this meaning was forgotten, and we believe that (whatever its origin) it came to be regarded as representing the uterus and its appendages, and in support of our hypothesis we would draw particular attention to the wing-like additions on each side of the main portion of the sign. These outgrowths cannot be explained on any development of the mat hypothesis; on the other hand, they are examples of the typical method adopted by the Egyptians to render the membranes surrounding the viscera and (in a broad sense) the processes of the viscera. In support of this statement we need only refer to the common representations of the heart in wall paintings

* The meaning of Ta-urt is "The Great One."

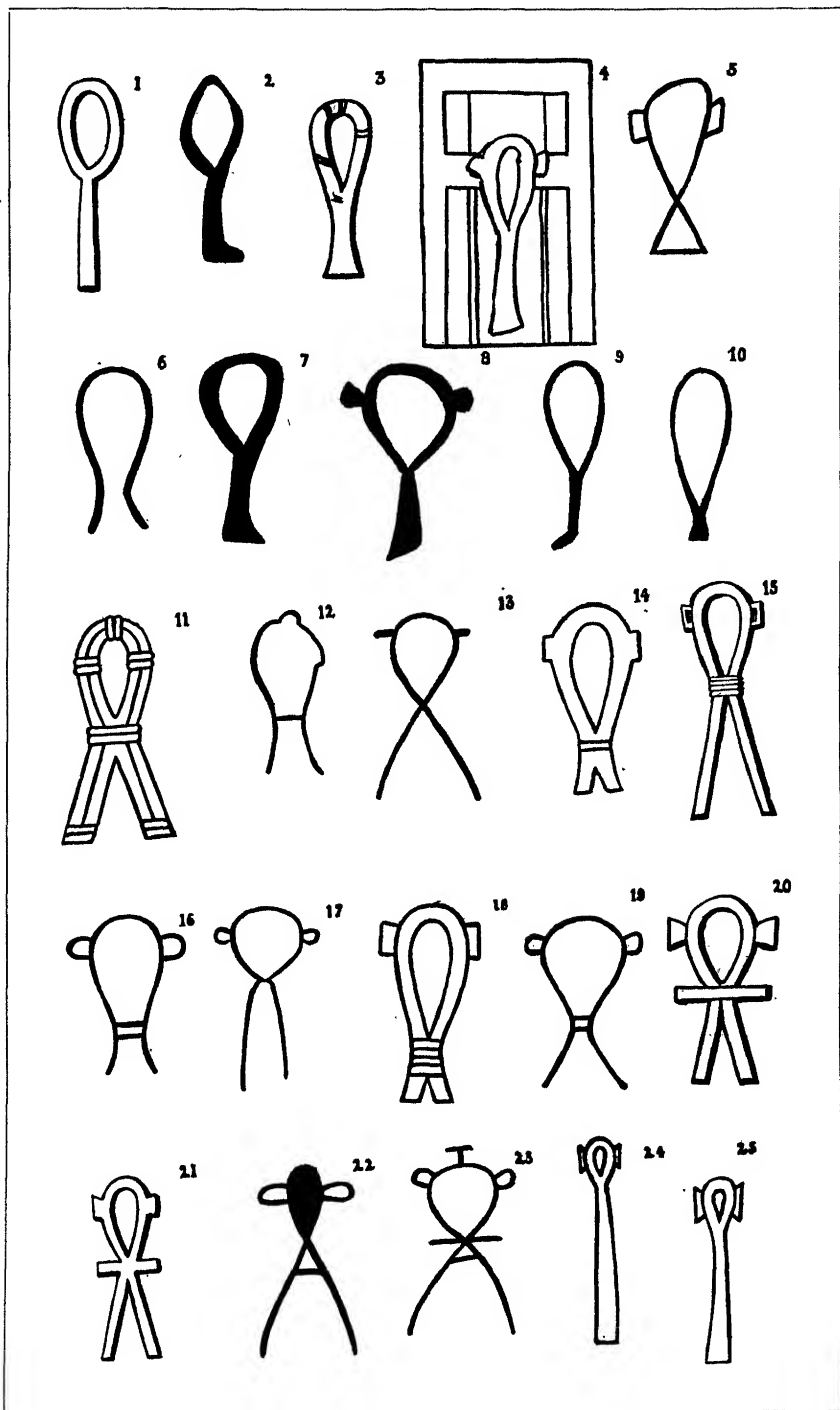


FIG. 1, Nos. 1, 2, Dyn. III, Bêt-Khallâf; 3, 4, 5, Dyn. V, Saqqara; 6, 7, 8, Dyn. VI, Saqqara; 9, Dyn. VI, Provenance unknown; 10, Dyn. VI, Saqqara; 11, 12, 13, Dyn. XII, Provenance unknown; 14, 15, Dyn. XVIII, Deir el Bahri; 16, Dyn. XIX, Abydos; 17, Dyn. XXII, Bubastis; 18, Dyn. XXVI, Karnak; 19, Dyn. XXX, Philæ; 20, Ptolemaic, Edîu; 21, Ptolemaic, Ombos; 22, 23, Ptolemaic, Tanis; 24, 25, Ptolemaic, Deir el Bahri.

and in hard-stone amulets. In many of these not only are there lateral processes (in every way comparable with those of the *sa* sign), which doubtless represent the pericardium,* but in some heart amulets the base of the heart has a similar projection, which in this position can only refer to the great vessels. If then we adopt the hypothesis that the body of the sign represents the body of the uterus, the origin and significance of the lateral processes become apparent immediately.

Once this idea is accepted, the occurrence of such forms as Nos. 16 and 17 becomes intelligible, and their occurrence in turn supports our hypothesis, for such realistic representations as is shown in these figures cannot be due to accident and can mean nothing but that the sign was made to represent the female organs of generation. This is further supported by the XVIII dynasty alabaster vase shown in Plate H, Fig. 1 (for a photograph of which we are indebted to the courtesy of its owner, the Rev. W. MacGregor), representing the human-headed Taurt. The goddess holds the *sa* emblem, represented with appendages upon which are well-marked striæ, against her abdomen in as nearly as possible the correct position of the internal organs of generation.

The persistence of the lateral processes indicates their importance as representing a constant feature of the object portrayed as would be the case if they represented the uterine appendages. The forms assumed by the sign in later times seem emphatically to support our view, and, lest it be alleged that the slight anatomical knowledge of the Egyptians would not have allowed them to recognise the form of the non-pregnant uterus and its appendages, we may cite the opinion of Dr. Elliot Smith, who agrees with us that the Egyptians knew enough about the viscera to enable them to recognise the uterus and its appendages and to appreciate their chief function. Further, Mr. F. Ll. Griffith† has shown that in all probability the headdress of the goddess Meskhent is a conventionalised representation of the bicornate animal uterus.

Although we cannot draw up a table showing the descent of the various forms, it seems that they can be divided into five main groups; the forms with a cross-piece in Group V being probably derived directly from typical examples of Group II. The groups do not altogether correspond to chronological periods, for though realistic forms (such as No. 17) were produced from the XX dynasty onwards, in the latter part of this period the highly conventional form with the cross-piece is also found.

I. Early conventional forms (Nos. 1, 2, 3, 7) which do not clearly represent the uterus, and may possibly have been derived from some other source, the central cavity is not always pear-shaped, and the lower extremity of the sign is invariably single and often disproportionately long; lateral processes usually, but not invariably (No. 4), absent.

II. Forms (No. 11) dating from the XII dynasty, which the cross-ties show to be derived from a bundle of papyrus stalks. The lower end is often bifid. One cross-tie immediately above the point of bifurcation may be, and often is, strongly accentuated (as in No. 15). Lateral processes commonly, perhaps invariably, absent.

III. Forms directly derived from II, but bearing lateral processes (Nos. 14, 15, 16, 18). The cross-tie in the region of the bifurcation, though always present and often exaggerated, may be the only cross-tie shown and appears to represent the *os uteri*, the limbs below the bifurcation representing the vagina.

IV. Uterus relatively slightly conventionalised in shape (Nos. 12, 13, 16, 17, 19); the vagina may be represented, and in some cases is merely a continuation of the outline of the uterus; appendages as loops or more or less elongated lateral masses. These are mostly late forms, but examples approximating to this type occur in the V dynasty (Nos. 5, 6, 8). Probably Nos. 9 and 10 belong to this group.

* Murray, *Sagqara Mastabas*, I, pl. xxxvii, 9.

† *Hieroglyphs*, p. 60; *Proceedings Soc. Bibl. Arch.*, XXI, 277.

V. Highly conventionalised forms (Nos. 20-25). All these appear to be relatively late; the lower portion of the figure may be greatly elongated (as in Nos. 24 and 25). A cross-piece, apparently derived from the *ankh* sign, may take the place of the exaggerated cross-tie in Series III, and there may be fantastic addenda to the sign as in No. 23.

Professor Petrie has suggested to us that the emblem of Tanit (Fig. 2), the great Carthaginian goddess, is connected with the *sa* sign.

The amount of Egyptian influence visible in Carthaginian art is very great, and the emblem of Tanit may very well be a misunderstood copy of the highly-conventionalised forms of the Ptolemaic period, such as Nos. 20 and 21. The loop has become a circle, the appendages are omitted, but the cross-bar remains and the divided ends are united, thus forming a triangle.

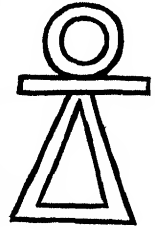


FIG. 2.

C. G. SELIGMANN.
M. A. MURRAY.

Physical Anthropology.

The Differences and Affinities of Palæolithic Man and the Anthropoid Apes. By John Gray.

Gray.

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It is now very generally admitted that there were two distinct races of men living contemporaneously in Eûrope in the Palæolithic Age. One of these is represented by the skeletal remains of the Galley Hill, Brünn, and Aurignac men, and the other by those of the Neanderthal, Spy, and Mousterien men.

One of these races may be called the Galley Hill race and the other the Neanderthal race.

It is a matter of considerable interest, in the theory of the descent of man, to determine where the Galley Hill branch diverged from the Neanderthal branch. Was it after the anthropoid apes had diverged from the main line of descent or was it before?

The former view has hitherto been most generally held, but recently Professor Klaatsch has declared himself in favour of the latter.*

Klaatsch founds his theory on certain affinities in the structure of the skeletons, of Neanderthal man and the Gorilla on the one hand, and of the Aurignac man and the Orang on the other hand.

As the exact amount of an affinity or difference can only be determined precisely by measurement, it occurred to me that the measurement and comparison of as many corresponding dimensions as possible on the skeletons of the palæolithic races and of the anthropoid apes, might help to settle some of these vexed questions in the theory of the descent of man.

A considerable number of measurements of the bones of the upper and lower extremities of the Neanderthal man and of the Aurignac man are given by Klaatsch and Hauser.† By the kind permission of Dr. Keith I have been enabled to measure the corresponding dimensions on skeletons of the Gorilla, the Orang, and the Chimpanzee in the Museum of the Royal College of Surgeons.

In order to get the best numerical estimate of the differences between the five individuals under consideration, namely, the Neanderthal man, the Aurignac man, the Gorilla, the Orang, and the Chimpanzee I have made use of a slightly modified form of a method suggested by Dr. Czekanowski.‡ The method consists in taking the sum of the differences of all the dimensions measured, for all possible pairs of the individuals being investigated. The sums thus obtained are an approximate estimate of the differences between the types to which the individuals belong. The

* *Zeitschrift für Ethnologie*, Heft 3 u. 4, 1910, p. 513.

† *Præhistorische Zeitschrift*, Heft 3/4, 1910, p. 273.

‡ *Archiv f. Anthrop. Correspondenz-Blatt* 40 Jahrg., No. 6/7, 1909, p. 44.

method is theoretically sound as it can be shown to be easily deducible from Pearson's theory of Galton's Difference Problem.* It must not be forgotten that the accuracy of the conclusions obtained depends on the number of dimensions measured; in this case the dimensions were those of the upper and lower extremities. If more dimensions were measured the results might be somewhat different, or if other individuals were measured there might be a slight variation. We have no means at present of ascertaining the amount of this variation, except actual experiment. In any case, the method must give a more accurate value of the difference between two types than mere estimation by the eye—the method usually employed by the anatomical anthropologist.

The number of measurements available in the case of the two palæolithic types is sixteen of the humerus, eighteen of the femur, and six of the tibia. The following table gives the sums of the differences of these dimensions for each of the three bones, in all possible pairs of the five individuals under consideration:—

TABLE OF SUMMATION OF DIFFERENCES.

	Neanderthal.	Aurignac.	Gorilla.	Orang.	Chimpanzee.
Neanderthal.					
Aurignac.					
	Humerus - 89				
	Femur - 169				
	Tibia - 59				
	Total - 317				
Gorilla.					
	Humerus - 266	Humerus - 333			
	Femur - 225	Femur - 252			
	Tibia - 33	Tibia - 96			
	Total - 524	Total - 681			
Orang.					
	Humerus - 126	Humerus - 165	Humerus - 186		
	Femur - 500	Femur - 364	Femur - 380		
	Tibia - 148	Tibia - 149	Tibia - 129		
	Total - 774	Total - 678	Total - 695		
Chimpanzee.					
	Humerus - 81	Humerus - 105	Humerus - 274	Humerus - 108	
	Femur - 483	Femur - 330	Femur - 364	Femur - 130	
	Tibia - 160	Tibia - 161	Tibia - 141	Tibia - 16	
	Total - 724	Total - 596	Total - 779	Total - 254	

From the above table we see that the smallest difference, 254, is between the Orang and the Chimpanzee; and the largest difference between the Gorilla and the Chimpanzee.

* *Biometrika*, Vol. I, p. 399.

Taking the smallest difference as 100, the following is the list of all the differences arranged in order of magnitude. The letters are the initial letters of the names of the races:—

O—C	-	100	A—O	-	267	N—O	-	305
N—A	-	125	A—G	-	268	G—C	-	307
N—G	-	206	G—O	-	274			
A—C	-	235	N—C	-	285			

The existing differences between different races, species, &c., are the resultant of two opposite movements, namely, divergence and convergence. We may suppose that the original divergence was due to the separation and isolation of an accidental variation of the stock or germplasm. This divergence will steadily increase with time if the new variety continues to live in a different environment. On the other hand, if divergent varieties come to live in the same environment, convergence will take place.

To apply this to the evolution of man and the anthropoid apes, it may be assumed that the common ancestors of these two groups lived in trees, and had acquired the methods of progression, &c., necessary to get their food under these conditions. At a certain epoch one of the ancestral species, say the chimpansoids, threw off a variety which abandoned the arboreal life and took to living on the ground. A steady divergence would take place in this new variety from the chimpansoids, who remained in the trees. At a later epoch, another ancestral species, say the gorilloids, threw off a variety which also took to the ground life. The terrestrial chimpansoids, and gorilloids (*i.e.*, the potential human types) would tend to converge owing to the similarity of the conditions of life.

A hypothesis such as the above would give a fairly satisfactory explanation of the differences we have found, by calculation, to exist between the upper and lower extremities of the skeletons of the two palæolithic races and the anthropoid apes.

The difference between Neanderthal man and the Gorilla is represented by the number 206, while the corresponding difference between the Aurignac man and the chimpanzee is the greater number 235. This points to the conclusion that the Aurignac man differentiated himself from the chimpansoids at an earlier epoch than the Neanderthal man separated from the gorilloids. It is often forgotten in discussing the evidence of the descent of man, that the most primitive forms are not necessarily the oldest in time. The fact that we have at the present day primitive Australian aborigines living alongside of the most highly-developed Europeans ought to warn us against the assumption that degree of development indicates the order of succession in time.

The differences calculated from the above measurements support the view that the type of man represented by Galley Hill or Aurignac man may have advanced far towards humanity long before Neanderthal man had differentiated himself from his anthropoid ancestors.

The difference between Neanderthal man and Aurignac man is represented by the number, 125, *i.e.*, it is very much less than the difference between either of these races and its most closely allied ape. As convergence between the two races of men almost inevitably took place, owing to the similarity of their conditions of life, this smaller number was to be expected, even though the two races originated from different species of anthropoid apes. If we adopt the view most generally held at present that this smaller difference between the two palæolithic races indicates that both originated from a single centre after the differentiation of their common ancestors from the apes, then we are met with the difficulty of explaining why one of these races should have converged towards the Gorilla and the other towards the Chimpanzee.

It will be noted that the above theory of the descent of man from the apes differs from that of Professor Klaatsch in the substitution of the Chimpanzee for the Orang. This is due to the fact that I have found the difference of the Aurignac man from the Chimpanzee (235) less than his difference from the Orang (267). The modifications made in Klaatsch's theory will be understood by comparing the annexed diagram, which represents the conclusions arrived at in this article, with the diagram of Klaatsch published in *Nature* (Nov. 24th, 1910, p. 120).

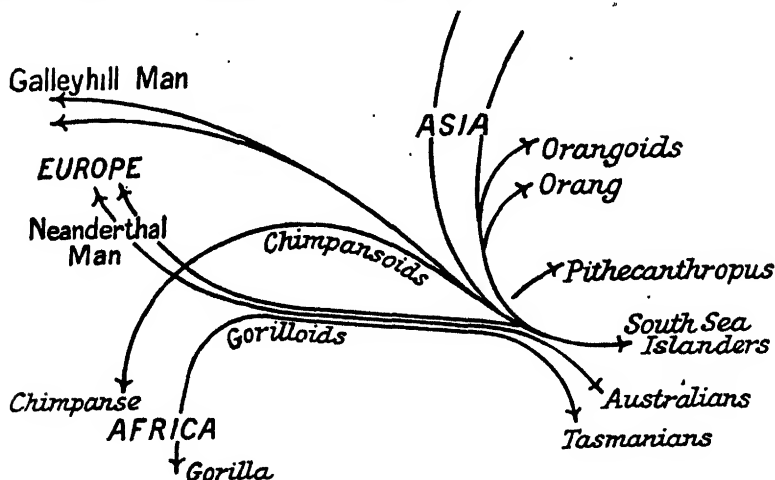


FIG. 1.

The diagram suggests that the brachycephalic races of Asia have descended from the orangoids, but as no skeletons of palæolithic age have yet been found in Asia this view must await confirmation, or the reverse, till future excavations have revealed the characters of the earliest human inhabitants of the Far East.

J. GRAY.

Syria: Archæology.

Report on a Bath newly excavated at Tadmor (Palmyra). By Lieutenant T. C. Fowle, 45th Pathans.

Fowle.

75

I saw the bath on March 23rd, 1910. The Arabs informed me that it had only been discovered about a week before. The inhabitants of the house in which it is (it being situated away from the main ruins in the middle of the native town) had been digging for some purpose connected with the strengthening of their courtyard wall and suddenly came upon the bath. It is in excellent preservation, the material being, I should say, of rough marble, though, unfortunately, I am not enough of a geologist to give its specific composition. Perhaps the most interesting point about it is the fact that it proves the presence of a hot water stream—or perhaps lake—underneath the town. I regret that owing to its position I was unable to take a satisfactory photograph of it.

T. C. FOWLE.

Solomon Islands.

Note on Bone Spear-Heads from the New Georgia Group, British Solomon Islands. By C. M. Woodford.

Woodford.

76

The accompanying illustration and photograph show a type of spear-head of most unusual and, so far as I am aware, hitherto unknown shape from the island of New Georgia.

The two spear-heads illustrated in the photograph and drawing were discovered on the site of a very old burying place.

The wooden shafts upon which they were mounted appeared to have been about seven feet long and to have been made of some dark heavy wood, but they were much decayed.

The spear-heads are made from the human femur, the hollow at the butt end having been enlarged to admit the wooden shaft.

The total length is $10\frac{1}{2}$ inches. At four inches from the butt on the lower side the bone has been shaved down to the medullary cavity, so that the central portion of the spear-head is of a horseshoe shape in transverse section. This gradually tapers out until the point is reached.

At about two inches from the point the head of the "belama," or frigate bird, appears on each side in low relief.

From below the eye of the belama's head a series of about forty-five serrations or notches are cut in the bone, which extend to within four inches of the butt. These increase somewhat in size towards the butt.

Upon the top of the spear-head ten triangular-shaped projections, serrated upon the upper side, are placed in contiguity and in line. Each is pierced with a small hole and a narrow strip of bone connects them with the top of the head of the belama in front and with a projection, pierced with a small hole, behind. (The strip of bone connecting the first triangular projection with the head of the belama has been restored in the drawing.)

The shape of the triangular projections recalls the triangular pieces of clam shell, similarly serrated, which occur

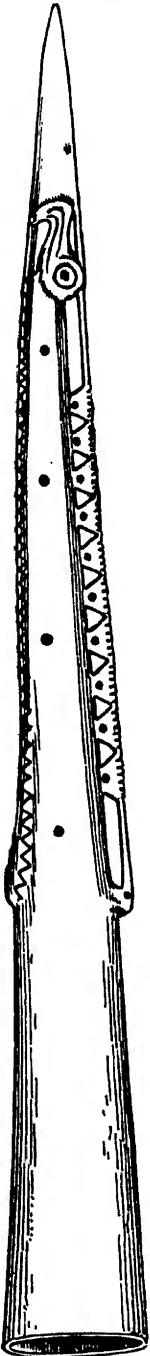


FIG. 1.

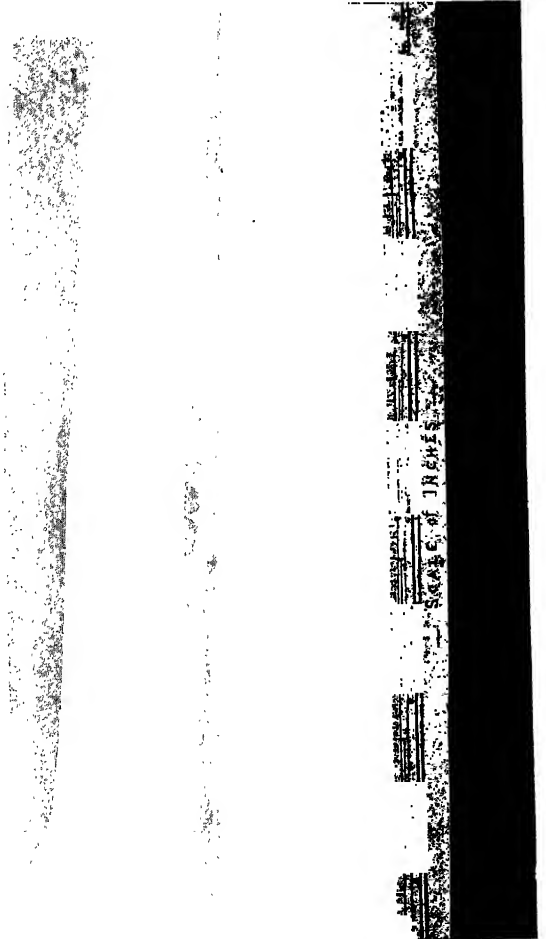


FIG. 2.

on the inner side of the stem of the large "tomakos" or head-hunting canoes of New Georgia. These, in the dialect of New Georgia, are known as "barava."

At one inch from the point is a hole drilled completely through the spear.

The centre of each of the eyes of the belama is drilled with a hole sloping downwards into the cavity, and there are four holes drilled through the bone on the side of the spear-head into the cavity opposite to corresponding holes on the other side.

I suggest that the object of these holes may have been for the attachment of small strings of native beads about three-quarters of an inch in length, used either for ornament or intended to come away when the spear-head penetrated the flesh of an enemy, and so to increase the danger of the wound. Something similar occurs in the case of the bone-headed spears from the island of Guadalcanar.

CHARLES M. WOODFORD.

REVIEWS.

Religion.

Jevons.

The Idea of God in Early Religions. By F. B. Jevons, Litt.D. Cambridge: University Press, 1910.

77

Issued in the series of Cambridge Manuals of Science and Literature, this little book is one partly of science and partly of metaphysics. The writer's object seems to be to prove the existence of God as conceived in Christianity, by showing that all nations have had an idea of God, and that this idea has been progressively developed by "a radiative and dispersive evolution" up to Christian monotheism. It does not come within the scope of a scientific periodical to consider the validity or invalidity of this argument. Science deals exclusively with phenomena. It is doubtful whether there can properly be said to be a science of religion. Anthropology on its mental and sociological sides deals with the religious phenomena of mankind as part of the great comprehensive science of man. But it is not the business of anthropology to consider whether those phenomena, or any of them, correspond to the ultimate facts of existence. Whether the savage theory of spirits, for instance, represents to any degree the essential truth of things matters not to anthropology. All that concerns anthropology is to trace out the rise, evolution, and decay of the theory in the objective phenomena presented by human societies in various stages of civilisation and in different environments. Its methods would be sound and its conclusions valid independently of the truth or falsehood of the theory itself. That is a metaphysical problem to be solved by quite other methods than those of anthropology.

Hence I am precluded from considering Professor Jevons' argument, and must limit myself to noting a few matters of detail in his view of the conclusions hitherto reached by scientific research.

His reputation as anthropologist and thinker stands so high that it is needless to say that he has succeeded in presenting in a popular form with lucidity and accuracy the results of many recent enquiries. The account of fetishism is an excellent summary. But some consideration might have been given here to the North American personal *manitous*, which are a striking instance of the individualism of the fetish reconciled to the interests of the community. Indeed, among some tribes there seems a tendency on the part of the fetish to become less and less individualist, and so to approximate to Professor Jevons' definition of a god, or perhaps to a totem. To say that "from the outset the object of the community's worship had been conceived as a moral power" requires qualification or explanation. If we take it to mean that the object was one with whose will the general well-being of the community was bound up, the statement can hardly be accepted

as it stands. For some gods are evil—that is, of temper and disposition on the whole hostile to the common weal—and are worshipped only because they are so, if we may trust our evidence. In any case the argument seems vitiated here and elsewhere, for want of explicit recognition that in the process of civilisation the morals of the community had evolved, and that in virtue of such progressive evolution discrepancy was discovered between the character of the god as represented not only in his myths but in his rites, and the morality of the community.

The definition of myth in the next chapter as a narrative in which the doings of some god or gods are related, seems needlessly narrow. The tale, widespread in North America, of the wife who returned from spirit-land, relates no doings of a god. Even in Greece, where gods were so much further developed, the god only intervenes incidentally as it were in the beautiful story of Orpheus and Eurydice. Yet the narrative, dealing as it does with regions and conditions of existence essentially the subject of religious beliefs, can hardly be classified under any other head than that of myths. The criticism of Max Müller's theory of myths is short, but much to the point. That learned philologist wrote so fine an English style, and his books have been so widely read, that perhaps it is necessary at this time of day still to warn readers against a theory now universally abandoned by anthropologists in this country, though not wholly in Germany. I must, however, enter a mild protest against the statement that "a myth belongs to the god of whom it is told, and cannot properly be told of any other god." Examples to the contrary, however they are to be explained, are too numerous. Nor can it be conceded that man was always "looking for" gods, except in a very passive sense; nor that myths are always ætiological. The existence of a god, as defined by Professor Jevons, with a worship and probably a mythology, is hardly a necessary inference from a mere name. There is no evidence of a worship or a mythology ever attaching to Twanyirika among the Arunta, or to a score of other names in different parts of the world. And it is seriously to be doubted whether the Australian natives are, as the author suggests, in religious decay, though magic may have evolved more rapidly than religion from the common root of both.

Again, the origin of sacrifice is a very difficult question. I have no such prejudice in favour of the "commercial theory" of sacrifice as the author suggests to be the special property of some students. But I think we cannot help admitting that *do ut des* must have been a dominant cause of the rite in at least a large number of cases, and that in a very early, if not the earliest, stage. Men would approach their god, as they approached their chiefs or powerful men, with a gift to obtain something from him in return. The favour and acceptance they sought was only to be shown by some material good, regarded as the god's gift, such as rain, success in hunting, security from enemies, children, and so forth; and the offerings at harvest and on other occasions of thanksgiving are, as Professor Jevons himself sees, a later development.

It is impossible, however, in a short and rapid survey of so large a field as the author here covers, to avoid laying oneself open to many differences of opinions on questions of detail such as these. The substantial result is that he has summarised so well, and in a manner so thoroughly interesting. The power of doing this is a great gift: it will procure him a wide audience, and will contribute to the diffusion of anthropological knowledge in many quarters otherwise innocent of it. But from the point of view of pure science we may be allowed to regret that his eye has been fixed so continuously on his metaphysical contention.

E. SIDNEY HARTLAND.

Southern Nigeria.

Thomas.

Anthropological Report on the Edo-speaking Peoples of Nigeria. Parts I. and II. By N. W. Thomas, M.A., F.R.A.I., Government Anthropologist. London: Harrison and Sons, 1910.

78

The region over which Mr. Northcote Thomas's ethnological studies extend in the two volumes under review is an irregularly-shaped patch to the west of the Lower Niger, just above the branching of the delta, west of Yoruba, south of Igbira, east of Ibo and Ijō, a territory about 150 miles long from north to south, and an average 50 miles broad. This area corresponded more or less with the ancient kingdom of Bini or Benin, and the Bini or Edo tribe still occupy the centre of it.

Part I. commences with a somewhat too brief account of the physical characteristics of the Edo-speaking negroes. Then follow an excellent and pithy description of the Edo group of six languages; a description of the Edo social organisation, demography, food, calendar, market customs, arts and crafts, religion and magic, secret societies, funeral, marriage, and birth customs, inheritance, adoption, property, land and slave laws, criminal law, and degrees of kinship and methods of reckoning genealogies. The second part of the book deals with the grammar and vocabularies of the Edo, Ishan, Kukuruku, and Sobo languages, and the Wano dialect of Ebo. The structure of these languages and their pronunciation and range of ideas are admirably illustrated by narratives taken down from the natives, narratives which throw much light on the folk-lore, customs, daily life, and morality of the Edo peoples. For these alone the book must possess a permanent value.

The work is replete with interesting information, some of which is quite new, but there is practically no index, and there are several lacunæ in this study of the Edo peoples where one would, from the government anthropologist of the district, have looked for new and accurate information. For instance, nothing is said about that amazing development of bronze casting in Benin, which is one of the unsolved enigmas of Africa (as to its origin and the source from which the bronze amalgam was derived), or native traditions and history, such as the development of the Benin kingdom, and the origins of the Edo peoples and their civilisation. The author alludes to the affinities (in my opinion basal and undoubted) between the Edo group of tongues and the Yoruba and Ewe groups.

In his very interesting compilation under the heads above referred to, there is further evidence in customs, laws, arts, and crafts, and religious ideas to connect the Edo peoples in their early development with the Yoruba stock, before the last-named became Muhammadanised in the eighteenth and nineteenth centuries. (An admirable description of the pre-Islamic condition of the Yoruba and Borgu peoples may be found in the works of Clapperton and Richard Lander.) The notes on the Edo calendar (pp. 18, 19) show that the Edo peoples recognised two kinds of years, "male" and "female," one of which was probably a month longer than the other. The male year, in short, would, by its greater arbitrary length, rectify the calendar according to the sun. The months or moons, according to Mr. Thomas, do not stand in any exact relation to the lunar phases but were taken from the ceremonies proper to certain periods of the year. In some districts a month of twenty days was used, making up a year of eighteen months. The week was of four days; occasionally, for market purposes, a double week of eight days was recognised. One of the four days in the week was usually set apart as a rest day, especially for men, women as a rule enjoying no sabbath. This four-day week is a widespread custom throughout Negro Africa—Bantu and non-Bantu.

Interesting are the remarks as to the "silent trade" (p. 19); so also the description of the different looms used by men and by women, and the method of

making pots. With the section dealing with religion and magic, the reviewer is fully in accord with the author of this book, and he welcomes the sober treatment of the subject, divested as it is of all preconceived theories and fantastic deductions.

In only one direction is the reviewer at variance with the author. He dislikes the phonetic system employed in transcribing the Edo languages. "It is annoying in the day of to-day when any serious student of ethnology or linguistics introduces into his work a *new* system of orthography. On the whole, the best system promulgated was that of Lepsius, with a few modern alterations and simplifications—such a system, for example, as that adopted by Barth in the transcription of the Sudan languages, or (if I may say so) by myself and many others in regard to the Bantu tongues. There is no feature in the Edo languages (some of which were transcribed by the reviewer as far back as 1888), which prevents their being brought under the Lepsius system, or that (scarcely differing therefrom) officially employed by the Indian Government. For example, the *u* sound in "but" or "bud" is far more logically rendered by the unaccented *a* (according to the plan of the official alphabet in India) than by a special letter or an *e* with diacritical marks; for it is little else than a short sound of the normal *a*. The sound of *a* in the French word "dans" is much more truly rendered by a nasalised *o* (*ô*) than by the symbol used by Mr. Northcote Thomas.

H. H. JOHNSTON.

Psychology.

The Development of Religion: A Study in Anthropology and Social
Psychology. By Irving King, Ph.D. Macmillan & Co., 1910. Pp. 353.

King.

79

Dr. King professes to have written this work in the hope that "it may contribute something toward a classification of the relation of psychology to anthropology and the social sciences." He regrets the mutual suspicion with which the anthropologist and the psychologist are wont to regard each other, when the need is for a helpful co-operation. It may be true that the failure of the psychologist to attain satisfactory results is in many cases due to the very character of the observations collected by the anthropologist. Every anthropologist who has an active interest in psychology must admit the justness of the stricture that "surely some training in psychology would have rendered some of the laborious undertakings of the student of the natural races much more fruitful of results. There are, of course, notable exceptions, but it is certainly true that much is yet to be desired in the form in which material regarding the customs of present-day natural races is at present gathered together." Indeed, the anthropologist who limits himself to the preparatory remarks of the author may learn more to his advantage than he who skips these and studies only the contents of the chapters.

The writer treats his subjects from many different standpoints, and, owing to this almost constant shifting of point of view, it is not always easy to follow his line of thought. He seems to be following no particular theory and to be grappling with no particular problem; and it can scarcely be held that he has made any valuable contribution to the science of religion in any of its aspects. So far as his work can be said to embody a system it seems in brief to be as follows:—Religion has its source in a "take-care" attitude, always social in its origin and in its manifestation; psychologically, it is the attributing of values to things, which is in turn determined by the "centring" of our interests.

As Dr. King has pointed out, it would be well if the field-worker would acquaint himself with the more pressing needs and aims of modern psychology; and, as almost every treatment of anthropological data at the hands of the psychologist bears witness, it would in nowise be amiss for the psychologist who deals with rudimentary culture to acquaint himself as thoroughly as possible with some of the most trustworthy

authorities. That the author's knowledge of the social group about which he draws his conclusions is not always all that may be desired is shown on many pages, as witness the paragraph on page 67, in which he finds an "indefinite sense of personality well illustrated by the system of relationship current among many Australian tribes. The notion of wife, mother, father, brother, and sister are not clearly differentiated from a rather extended group of relatives. Thus the term brother applies not only to the blood brother, but also to all males born from a certain group of men and women. This is not because the Australian is in doubt as to his blood relationship, but because his own sense of personality is so vague that he conceives vaguely those about him. He apparently thinks chiefly of groups rather than of individuals." This would be paralleled by saying that a German student has "this indefinite sense of personality" with regard to the member of his *Bruderschaft*, to whom he speaks indiscriminately as "brother," as contrasted with the definite sense of personality for those without the bond, who are spoken to with more discriminating terminology. It is matter of surprise that the author, permeated with the theory of interest and valuational attitudes and pragmatic sanctions, did not see in this nomenclature a mere matter of social arrangement, and a convenient and inevitable designation, altogether independent of the definiteness of the sense of personality.

It is not improbable that in other cases he has fallen into psychological fallacies. The discussion of the relation between religious values and needs and "the various processes of social activity which are aroused by all sorts of objects of general interest and concern" (pp. 314-5) seems to be a sacrifice of psychology to theory; as when he says that "in all cases it should be borne in mind that the occasion which excites attention, *i.e.*, the strange and unusual object or phenomenon, is *first* recognised because it seems to have a close connection with some of the already existing activities of the individual or of the group. . . . It is important to remember that these things attract the savage because of the part they appear to play in something he is occupied in doing." Since, however, the unusual is, as compared to the usual, so seldom associated with the activity of the individual, it is impossible to believe that mere association would not have brought about just the opposite of the actual result. It would, on this theory, be the rising and setting of the sun, which is associated with so many of the already existing activities, and not the eclipse which, as a matter of fact, is associated with so few, that would elicit his attention and interest. In short, it is undoubtedly the unusualness of the phenomenon that directs attention to it and accounts for its association in the mind with some other phenomenon, and not *vice versa*. It would task the ingenuity of the most subtle psychologist to show that the actions of a dog terror-stricken at the sight of a bone which is being drawn across the floor by an invisible thread are explainable in terms of the part which a bone moving without apparent cause "plays in something he is occupied in doing." The "attractiveness" of such phenomena seems to be due to the fact that they apparently are exceptions to the uniformity of nature, and do not enter largely into the every-day experience.

The books given in the appended bibliography "it is hoped . . . are fairly representative of the sources, and of the literature generally, of this special field." One notes the absence of all works on social psychology. The author may be excused for omitting the social psychologies of Ross and of McDougall, since they had not appeared many months prior to his own publication, but it is surprising that he has referred to none of the French, German, or Italian works on this subject, nor, apparently, is he acquainted with any of the writings of the important school of the *L'Année Sociologique*. He refers to but one of the articles republished in Marett's *Threshold of Religion*, has no reference to the works of Hartland or of Wundt,

and does not include F. B. Jevons' *Religion in Evolution*. Most of the trustworthy authorities on Australia are included, but no other ethnological area is adequately represented.

W. D. WALLIS.

Sociology.

Skeat.

The Past at our Doors. By W. W. Skeat. Macmillan & Co. 1911.

In the preface to this charming little book Mr. Skeat draws attention to a real and long-felt want when he says "there is no adequate Folk Museum in this country where the development of the national life can be studied."

The past is indeed at our doors, but unfortunately more often than not at our back doors; on the rubbish heap, left to rot by those who know no better. Only recently in going over such a heap I discovered an old Sheffield-plated candlestick and a pair of fine old bedposts besides other oddments of interest.

I never pass a scrap heap in the yard of some country "metal merchant" without a search, and generally with results satisfactory to myself.

The little book under notice is divided into seven chapters devoted to the story of our food, dress, and homes. The author endeavours to impress his readers that there are many things which they are apt to consider as "common" which are full of hidden romance.

He, I think, is mistaken in saying that the word "trencher" as applied to a bread board has died out, if so it is still in use in the game of "turn the trencher" as played by children.

The derivation of such words as "hamper" and "marmalade" are interesting, but he might also have included that of "wig" as having found its way from Italy. The growth of modern machinery from the most primitive users, and the connecting links between practices still in vogue in Scotland and those of the Stone Age, are aptly set out.

It certainly is astonishing to find out how much we owe to foreign lands for what are now our commonest forms of food.

Equally instructive are the chapters on dress. "It is certainly a very odd thing that most of the chief kinds of dress at present worn by women in England are copied from dresses first worn by men." This seems somehow to fit the times.

With regard to our houses the author traces the present style of numbering the floors to pile dwellings; the ground floor was frequently a mere storeroom at first open to the air, the storey above it being the "first" floor. Added to this he gives the evolution of staircases and fireplaces with their accessories.

The work comes to somewhat an abrupt ending; but that one understands, for it is difficult to condense into a book of 200 pages a subject so interesting and absorbing. Those interested in the subject will, I am sure, look for a larger work from the pen of one so capable of expounding the development of our social life.

J. E.-P.

Indonesia: Linguistics.

Brandstetter.

Renward Brandstetters Monographien zur Indonesischen Sprachforschung.

VII. *Sprachvergleichendes Charakterbild eines Indonesischen Idioms.* Luzern: Verlag Buchhandlung Haag, 1911. Pp. 71.

This is a further contribution to the author's admirable series of dissertations on various points of Indonesian philology. The present paper discusses the Bugis language of South Celebes, in comparison with seven other languages, viz., Old Javan, Makassar, Tontemboan, Bontoc, Kamber, Malagasy, and Malay. The study is not based on the usual language manuals, but on special notes and observations made in studying certain Bugis and other texts, which have been published with or without translation. The extracts used as examples are literally translated and

expounded. The whole range of the grammar is treated, including the phonology. This is greatly hampered by the inadequate written character, which causes words like the Bugis *anaq-to-ripapuwam-měi* to be written *antorippuwme*, or the Makassar *taqbaiŋai* to be represented by *ibk*. There is also a chapter on the Old Bugis language. The work is important to the Indonesian student both for its information and for the example which it presents of the method in which these languages should be investigated.

S. H. RAY.

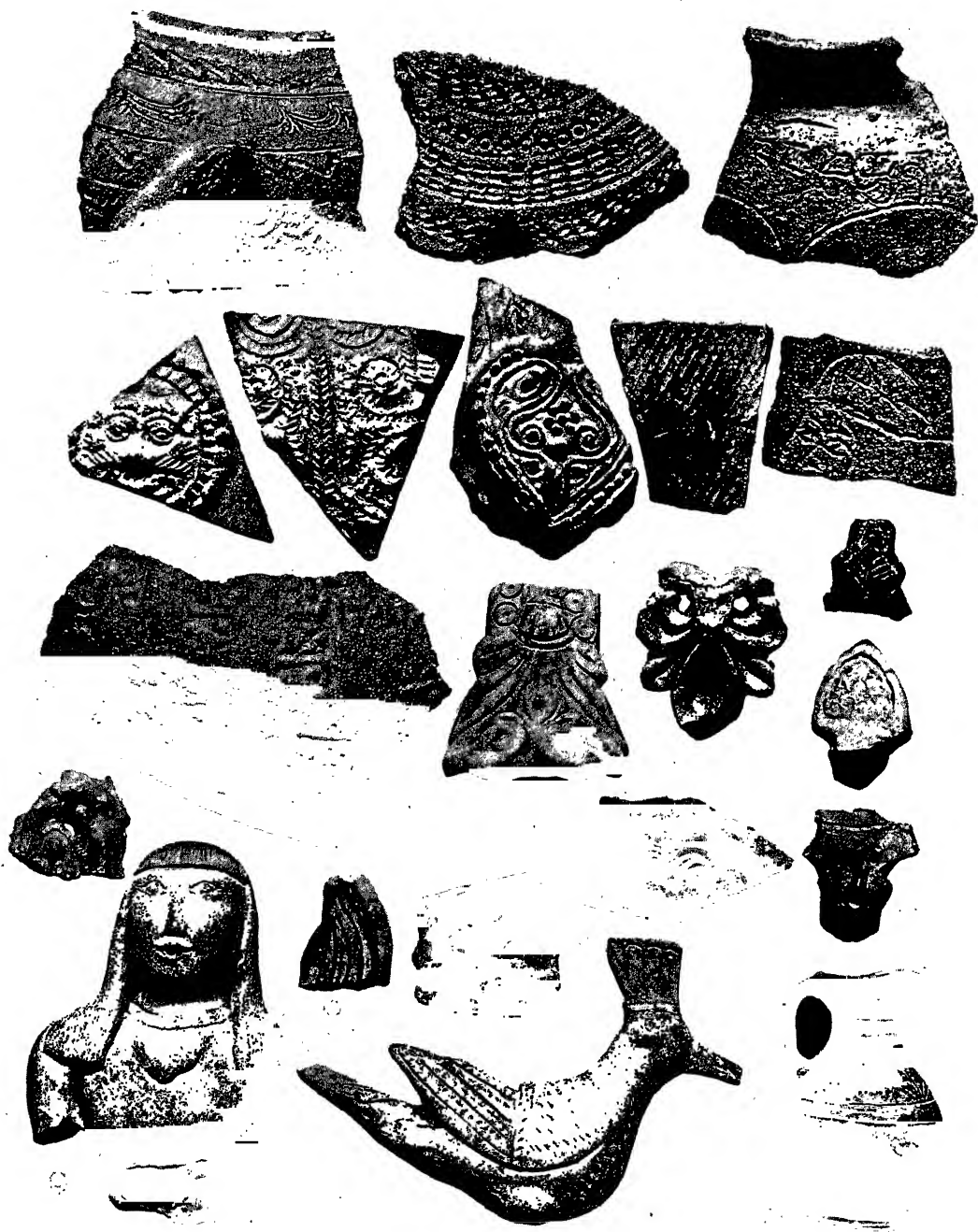
India.

Fraser.

Among Indian Rajahs and Ryots: A Civil Servant's Recollections and Impressions of Thirty-seven Years' Work and Sport in the Central Provinces and Bengal. By Sir Andrew H. L. Fraser. London: Seeley & Co., 1911. Pp. xv + 368. Index. 23 x 14 ccm. **82**

Sir A. Fraser records in this book his experiences of life in the Civil Service, beginning with his appointment as an assistant magistrate in the Central Provinces, and ending as Lieutenant-Governor of Bengal. His duties in the later part of his service, as a member of the Imperial Government, enabled him to observe more of the Indian Empire than is possible for the ordinary civilian, who generally begins and ends his career in a single province. The experienced Anglo-Indian will find little here that is novel or specially interesting; but the young officer will be impressed by the loyalty of the writer to the traditions of a great service, and the unvarying kindness and sympathy displayed towards the natives of India. Those who know the country by personal experience will find much to which they will not readily assent; the exaggerated respect for missionary education; the lack of that grit and determination which has made the empire what it is; the suggestion that the present difficult situation is to be remedied by concessions on the part of its rulers. Social intercourse between the governing and the subject races is, of course, much to be commended, and by no class has it been more actively promoted than by the members of the service to which the writer belonged. But so long as the native prefers the policy of dignified seclusion, hedging himself in on all sides by tabus of commensality, intermarriage, seclusion of women, and caste, the gulf between the two races must of necessity remain unbridged. Mr. Valentine Chirol's recent book, *Indian Unrest*, supplies a useful corrective to many of the views expressed by Sir A. Fraser. It is also to be regretted that the writer, while full of sympathy for the aspirations of the Babu class, seems to have devoted little study to the religions, ethnography, or folk-lore of the peasant. At any rate, he gives us little on these subjects, and this in spite of the fact that much of his service was passed in a province, the home of most interesting forest tribes, a paradise to the ethnologist. He has something to say about the relations between the Khonds or Kandhs, and the agricultural Kultas who are intruding on their forest domains; and he describes an incident in which the former killed a member of the latter tribe in the belief that the blood of the victim would promote the fertility of their fields, a recent case of something like the Meriah sacrifice, which has been exhaustively discussed by Professor J. G. Frazer. He has visited that interesting tribe the Baigas, who exercise priestly functions among the Gonds, but he tells us nothing of their religious beliefs. Of the Gonds he says little except the tale of a stupid practical joke. When an attempt was made to ascertain by actual experiment the average produce of their fields, the scheme was defeated by someone, who ought to have known better, telling these semi-savages that if they cut their crop there would be no children in their houses." Further information about such remarkable tribes might well have taken the place of disquisitions on contemporary politics.

W. CROOKE.



ANCIENT LOCAL POTTERY FROM CHINESE TURKESTAN.

ORIGINAL ARTICLES.

Asia, Central.

(With Plate I—J.)

Woolley.

Some Ancient Local Pottery from Chinese Turkestan. By C. L. Woolley.

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I have had the opportunity of working for three months over a part of the great collection brought back by Dr. M. A. Stein from his explorations of ancient sites in Chinese Turkestan and westernmost China, of which a preliminary account has been given by him in *The Geographical Journal*, July–September, 1909.

Amongst the objects are numerous examples of pottery; these are of almost every type and cover a considerable period, from the first century B.C. onwards. Putting on one side the porcelains imported from Eastern China, something may be said about the rougher local products. A large proportion of the pottery is hand-made. The clay is generally ill-leigated, the colour differing according to the localities and the methods of manufacture; the pottery shows every degree of skill from the mere plastering of lumps of clay into a mould to a regularity such that it is difficult to distinguish the vessel from one made on the wheel. Generally speaking, no surface colouring matter was employed, but in some of the finer wares a thin engobage was used to give a smoother surface than was produced by friction in the course of manufacture, and in one or two cases a colour-wash of hæmatite was added. Hand-made pottery was almost always fired on an open hearth, and shows in the section the uneven bands of colour usually resulting from that process. Varying degrees of heat were attained, but in most cases this was very intense, and gave to the clay a surprising hardness and a clear ring.

Probably, as in modern India, a shallow hole in the ground would serve as a nucleus for the hearth, and such a hollow, easily roofed in, would account for the “smothering” of many hearth-burnt examples, which otherwise could have been attained by the arrangement about the pots of quick and slow burning fuels, or by plastering the heap of fuel formed round and over the pot with a coating of mud. This actual method was observed in Southern India by Dr. Jagors (*Verhandlungen der Berliner Gesellschaft für Anthropologie*.—I am indebted for the reference to Dr. W. von Bissing). Usually, he says, a hole in the ground capable of taking a considerable number of pots was used for firing. Working on a smaller scale the potter spread a little cow dung and rice straw over the bottom of a large vessel, already fired, and packed his small pots inside, covering the whole with a second vase, and making it airtight with a mixture of cow dung, clay and ashes. The large vessel was then set upon a triple layer of cow dung; more of the same fuel was heaped around and above it. The heap was then encased in rice straw, and the straw was plastered with clay, leaving a hole at the top and a ring round the base for purposes of draught. The fuel was fired and burnt for four hours. The pots, which had been washed with hæmatite and burnished, were found to have taken a deep black colour. Here we have an improvised kiln, but the same people also fired vessels, which were to be of clay colour on the outside and black inside, in an open fire, first filling them up with a mixture of cow dung and rice straw. The uneven colouring of some of the Chinese Turkestan examples corresponds very well with the results to be expected of the more primitive process of smothering in the open hearth. Others as clearly show a greater control of the heat, and since hearth-burning and kiln-firing were practised contemporarily, it is probable that every intermediate method was at the same time in use.

From Mingoi near Kara-shahr (sixth to ninth centuries A.D.) comes a sherd (Mi. XXIII 006, Pl. I–J, 3) on which a Tibetan inscription was scratched previous to burning. From the fort of Miran (*circa* ninth century A.D.) comes a similar

hand-made fragment (Pl. I-J, 8) with the graffito head of a warrior wearing a helmet with cheek pieces clearly of the Chinese type, made of pieces of leather covered with lacquer, such as were found in numbers in the ruins of the Miran fort, and are represented on the Mingoi clay figures. Here, evidently, hand-made pottery was still being produced at a time when Chinese, Iranian, and Indian influences had



FIG. 1.

affected the civilisation of the Tarim basin for centuries past. A fair number of parallel cases could be quoted where wheel-made kiln-fired pottery never entirely superseded, for domestic purposes, the hand-made, hearth-burnt vessels that carried on the prehistoric tradition, *e.g.*, Nubia, and Roman Britain, where the natives continued to produce their old rough wares while

using at the same time imported *terra sigillata* and wheel-made, kiln-fired pottery locally made under Roman influence.

So conservative was the tradition that the greatest difficulty is to distinguish between examples possibly late and possibly early. At some points of the Lopnor desert stone implements were found (*see* MAN, 1911, 52) in conjunction with pottery fragments. From these places come sherds of a type not found elsewhere; they are hand-made, of a clay so ill-leigated that the numerous stones (in size up to five and six millimetres) sometimes go nearly through the walls; the potting is irregular but the walls are always very thin; they are hearth-burned but evenly fired with a remarkable degree of heat; that this did not crack the stones and break the pots was probably due to the use of a very slow burning fuel, such as cow dung. These wares may well be neolithic, but the difference between them and some produced in

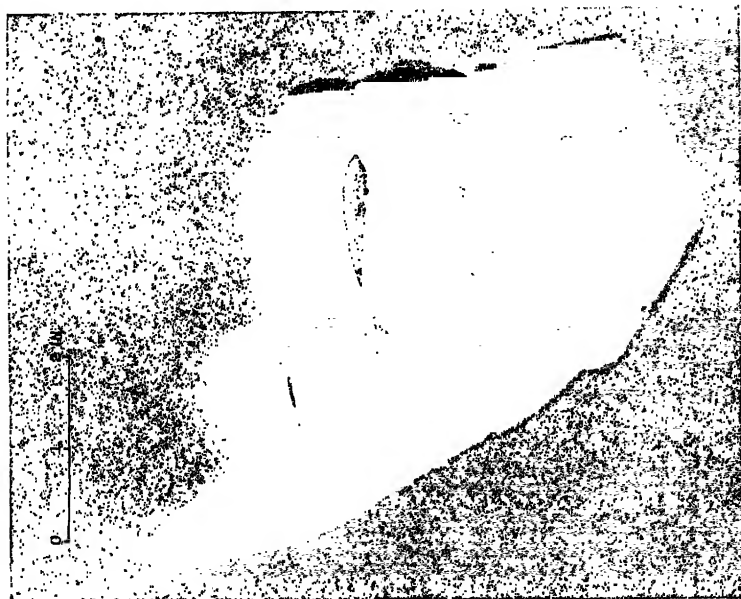


FIG. 2.

the eighth and ninth centuries A.D. is really very small. That nearly all are of local fabric there can, of course, be very little doubt; Fig. 1 shows a "waster" from Lopnor, the distorted rim of a very finely potted hand-made grey smothered jar with a rolled rim of well-developed type.

On many sites "mat-marked" pottery

is common (Pl. I-J, 7). The vessels generally, if not always of bowl form, were moulded inside wicker baskets, the impression of which preserved on the exterior forms a regular decoration. One fragment so marked is wheel-made though hearth burned; the matting was presumably pressed against the face of a pot already cast. The example gives a further link between the hand-made and wheel-made pottery. The mat-marked pots are often smothered, particularly the pieces from the watch-stations along the ancient Chinese *Limes* near Tun-hu'ang; the period of the military

occupation of the Limes is circ. 100 B.C. to A.D. 150 ; but it need not be supposed that elsewhere the ware was always so early. Mat-marked pottery comes also from the Japanese dolmens and other places ; it is, indeed, the result of a very natural process. In connection with it might be cited a peculiar glazed example from So-yung-chêng. This is a bowl moulded outside a basket-work case ; the mat-marked interior is covered with deep brown glaze, the exterior has a white glaze whereon a floral design in brown (So. 0043) ; it is described by Mr. R. Hobson as Tz'u-cheu ware of the Sung Dynasty.

A great advance in what is really the same technique is shown by the moulded wares (*e.g.*, Yotkan 0039 k and 005 a, Pl. I-J, 5, 6) ; the mould here produces an elaborate relief ornament in which the Gandhara influence is pronounced. Generally the moulded pattern and the pot result from the same process, the clay being simply pressed into the mould ; but in Yo. 0039 k the impression has been taken in a very thin layer of clay which is applied to a vessel with walls some six millimetres thick scored lightly to secure a bond. This recalls at once the stucco decorations of the buildings, where the clay surface of the reliefs is generally quite thin, with a backing of common clay mixed with fibre. As the whole surface of the pot seems to have been covered it is here classed with the moulded rather than the appliqué-decorated wares.

The commonest ornament on hand-made pottery is either stamped with a series of small circular or toothed punches (*e.g.*, Fig. 2 and Pl. I-J, 2) or comb-drawn ; festoons or wave-patterns made with combs having four to nine teeth are most usual (Pl. I-J, 1 ; Akterek, iv, i).

A few vessels were zoomorphic (Yotkan 1 and 0061, Pl. I-J, 19 and 20) ; like most of the vases with appliqué ornament, they are of the fine red terra-cotta, of which the grotesque figurines were made, and are kiln-fired. Like the figurines and stucco reliefs, they are built up from separately moulded members ; piece moulds were not used.

The wheel-made pots are generally of very finely levigated clay, kiln-fired, sometimes smothered, sometimes of a clear terra-cotta red ; the surface, either by the mere friction of casting or by the use of a slight engobbage, is usually smooth and highly finished ; there are one or two cases of a hæmatite wash being used, and a few of burnishing. The ornament, when there is any, is appliqué ; of this a fine example is Yotkan, 01, Fig. 3 ; the fact of the broken neck and handles having been ground down smooth shows that the piece was originally considered of some value. Pl. I-J, 4, is hand-made. Unfortunately at Yotkan, the site of the ancient Khotan capital, the site where most examples of this ware were found, no detailed chronology

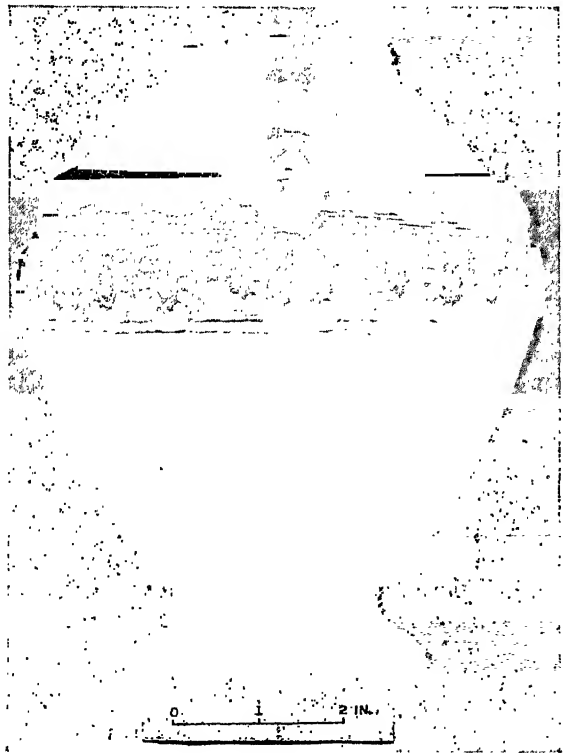


FIG. 3.

can be obtained within the period lasting from the first centuries B.C. to the eleventh century A.D. during which it was inhabited. Purely Chinese motives of decoration sometimes occur, but the classical Gandhara type is far more prevalent, *e.g.*, the anthemium forms the base of the jug handle (Yo. 0057, Pl. I-J ; cf. 11), the simple jug (Yo. 0060, Pl. I-J, 21), and many other specimens. Remarkable for their analogies in the classical west are the glazed handles from Akterek, where was a temple of circ. sixth century A.D. (A.T. 003, Pl. I-J, 13 ; *cp. Ancient Khotan*, pl. xlii, Figs. T.M. 002 b, c ; 003 d.) These are precisely of the shape common on Roman lamps, a small vertical ring handle set low down, level with the top of the lamp, fitted with a flat triangular thumbpiece slightly inclined from the vertical ; on the face of this is moulded a conventional acanthus, anthemium or palmette ornament. In one case (A.T. 0012, Fig. 4), a similar handle, but of rough local hand-made ware, was applied not to the rim but to the body of a shallow vase, probably a native type of lamp ; in another glazed example of typical local fabric (A.T. 004, Pl. I-J, 12), the thumbpiece lies horizontally above the vertical ring handle, flush with the rim of the vase, a regular Roman form not infrequent in glazed goblets. Another classical type of handle is A.T. 045 (Pl. I-J, 14), with its back-turned floriate thumbpiece.

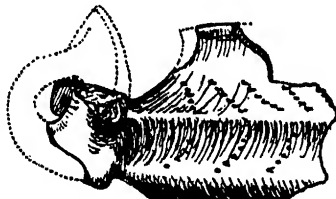


FIG. 4.

It is not necessary to suppose that these glazed specimens were imported, seeing that similar glazes, though on a different body, were locally produced. From So-yung-chêng (So. A. 001-3, 005, Pl. I-J, 15-18) come fragments of the moulded and glazed tiles that covered the walls and roof of a Buddhist temple ; on these occur dragons of Chinese type, a rough jewel ornament within a vesica, that may be a degraded representation of the seated Buddha, and, most important, a flame ornament from the edge of a large vesica. Such flame ornaments, rendered in precisely the same fashion, are found among the remains of Buddhist temples at nearly all the sites ; in this case the red clay, usually left crude and painted, has been covered with a fine blue-green glaze. So-yung-chêng was occupied during Sung times, so is much later than Akterek, where the acanthus lamp handles were found, and the Gandhara influence is no longer felt there ; but at Akterek, as at the later site of Mingoi, north of the Taklamakan, the tradition lingered, or perhaps the old moulds remained in use, longer than on *à priori* grounds would be expected.

C. LEONARD WOOLLEY.

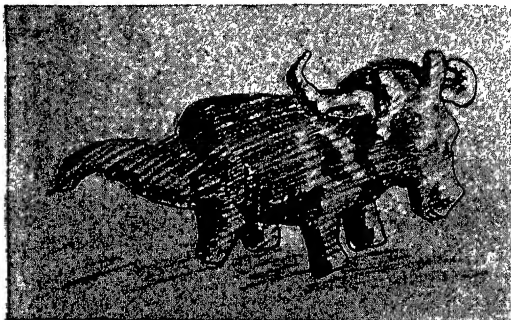
Africa : Sudan.

Golo Models and Songs. By Major S. L. Cummins, R.A.M.C.

Cummins.

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The three sketches sent herewith represent clay models of animals made by the Golo tribe near Waw in the Bahr-el-Ghazal. In an article on the Dinka,



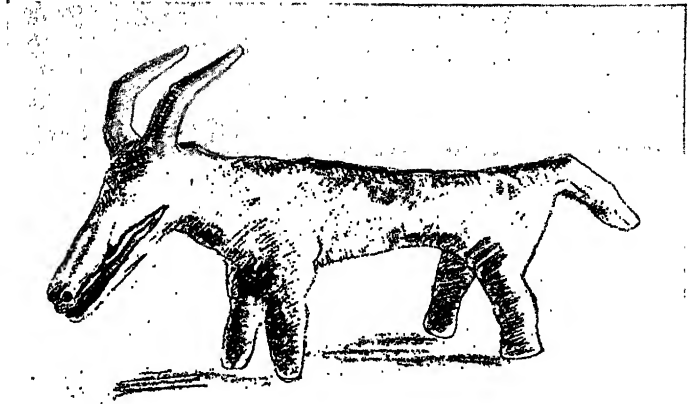
in the *Journal* of the Anthropological Institute for 1904, I gave some sketches of Dinka clay models of cattle, and a Golo model of an elephant, illustrating the greater vigour and realism of the latter, as a work of art. I have since come upon the sketches now sent, and think them, perhaps, of sufficient interest to be recorded.

The models themselves were too brittle to be brought home.

With the sketches were some songs recited for me in 1902, by the chief of the tribe, one Guma, son of Kiango. As the tribe is likely to alter under the influence of civilization in the near future, any light upon its mentality during the early days of the occupation of the Bahr-el-Ghazal has its value, and I therefore send the songs with the sketches.

(1) GUMA'S SONG.

His heart is sad, the
son of the Sultan
(Kiango)
You are a common man.
If you don't hear my
orders, you shall go
to prison.
Hear your ruler's com-
mands.
Bring him grain, or you
shall have lashes.
Give to Guma honey,
grain and meat, that
he may eat in your
village.

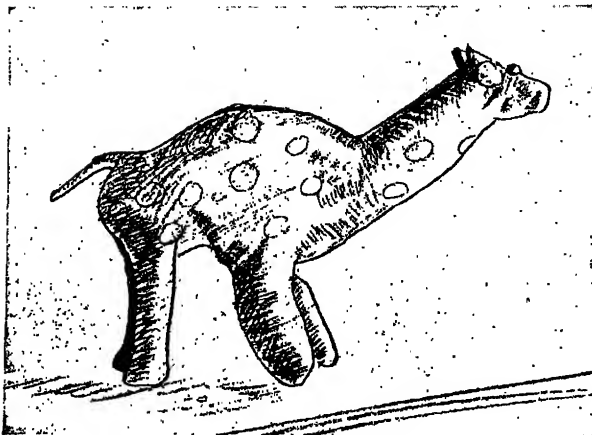


(2) HUNTER'S SONG.

Oh brother! You tell me that I am not a proper man.
Were I not a proper man, would I slay the beasts with arrows?
I am a better man than you, and my aim is sure.

(3) SONG OF ELEPHANTS.

The game in the forest, does it understand our talking?
The elephant is the only *man* among them.
Big as he is, a small man may kill him.
I went to the forest and found him and slew him.
"Oh elephant! You are big and your tusks are mighty,
But with my little spear I slew you."



(4) SONG OF RAIN.

Heavy rain is coming. I shall
go to my hut and light a
fire.
"Oh, wife! Shut the door
and kindle the fire,
For the thunder-cloud has
darkened the eye of the
Sun.
The heavy rain is coming,
and we had best sleep in
our huts.
When the rain is over, we
shall go out again."

S. LYLE CUMMINS.

Physical Anthropology.

Duckworth : Shore.

Report on Human Crania from Peat Deposits in England. By **85***W. L. H. Duckworth, M.D., and L. R. Shore.*

The anatomical and geological collections of Cambridge University contain several crania from peat deposits. Although the localities are widely separated, it seems justifiable to bring all the available specimens together for the purposes of description and comparison. This has been done in the following report. We are indebted to Professors Macalister and Hughes for permission to examine the crania herein described. The report is divided into two sections; in the first of these, the chief

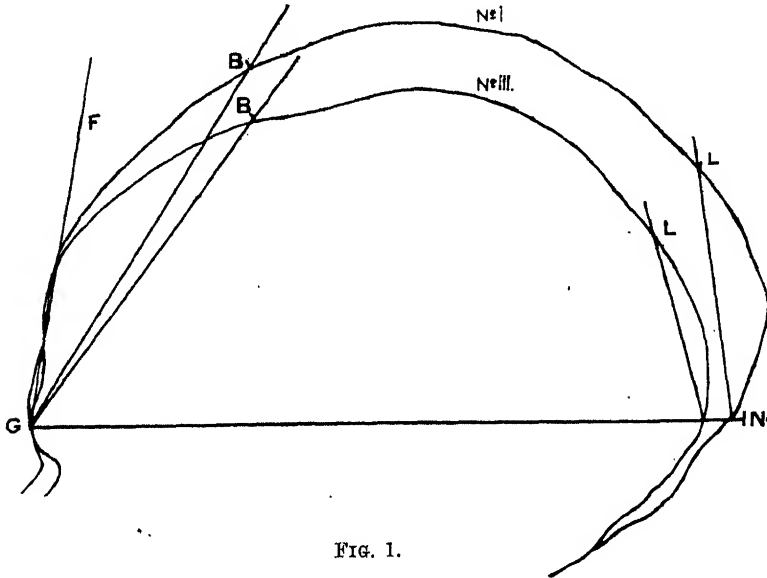


FIG. 1.

Contour tracings of crania Nos. I and III from British peat deposits. The bregmatic (B, G, IN) and lambda (L, IN, G) angles are indicated.

craniological features of each specimen are detailed; in the second part will be found comments upon the observations thus made, and the measurements and indices provided by the skulls.

SECTION I.—LIST OF THE SPECIMENS, AND BRIEF DESCRIPTIONS OF EACH.

- I. A male skull with the mandible; from Upware, Cambridgeshire.
- II. A male skull with the mandible; from Bracebridge, Lincolnshire.
- III. A female skull with the mandible; from Burwell Fen, Cambridgeshire (1890).
- IV. A male calvaria; from Burwell Fen, Cambridgeshire (1884).
- V. A male skull; from the Cambridgeshire Fens (exact locality not specified).
- VI. A fragmentary male calvaria: from Burwell Fen, Cambridgeshire.
- VII. A male skull (Mus. Anat. Cant., No. 658); from a "peat moss," Lancashire, described as "Ancient British."
- VIII. A male skull (Mus. Anat. Cant., No. 659); with locality and description as in the case of No. VII).
- IX. A male skull (Mus. Anat. Cant., No. 275); From Feltwell Fen, Norfolk, described as "Early British."
- X. A mandible, probably female; from Burwell Fen, Cambridgeshire.

No. I. A large massive male skull with prominent brow-ridges and occipital protuberance, and large mastoid processes. The principal sutures remain open. Parts of

the facial skeleton are missing. There is a well-marked supra-inial protuberance of the occipital curve, clearly shown in tracing No. I (Fig. 1) taken from this specimen. The mandible is large and heavy, though imperfect. The teeth are much worn but not carious. In length (from symphysis to angle) the mandible measures 110 mm., and in width 105 mm. at the angle.

No. II. A large male skull with prominent brow-ridges and external occipital protuberance. The chief sutures remain open. The sagittal cranial arc does not show the supra-inial bulging so distinctive of specimen No. I. Much of the base of this skull is missing. The remaining teeth are much worn but not carious. The mandible measures 94 mm. in length, and 94 mm. in width at the angle.

No. III. This skull presents features characteristic of the female sex. The brow-ridges are not prominent. The occipital protuberance is feebly developed. The sagittal arc (cf. tracing No. III, Fig. 1) shows a slight, but distinct supra-inial bulging. The parietal eminences are distinct. The facial bones are absent or greatly damaged.

No. IV. This male calvaria has been reconstructed from fragments. The face and the base are absent, as are also the temporal bones and part of the occipital bone. The brow-ridges are remarkable for their continuity in the middle line. The sagittal suture is closed. The measurement in breadth is only approximate, owing to the absence of the temporal bones.

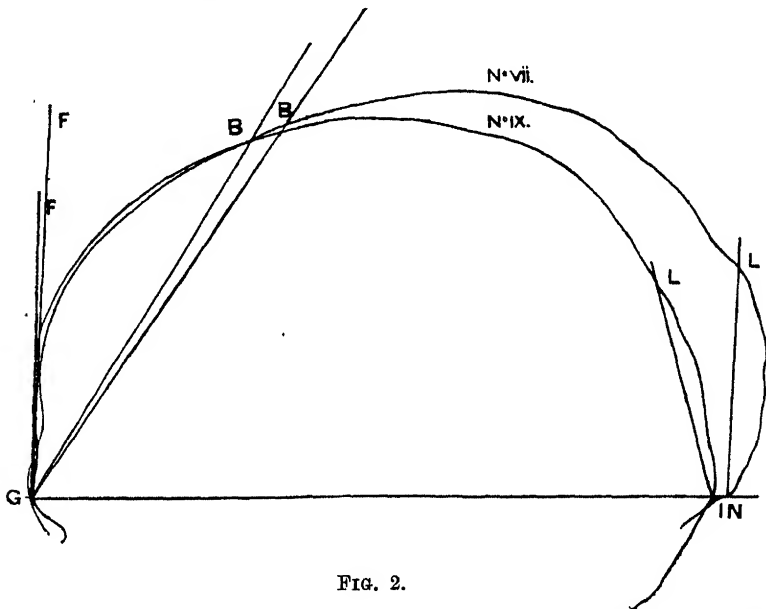


FIG. 2.

Contour tracings of crania Nos. VII and IX from British peat deposits. The bregmatic (B, G, IN) and lambda (L, IN, G) angles are indicated.

No. V. This specimen is shown to be male by the prominent brow-ridges and occipital protuberance. The face and most of the cranial base are absent. Synostosis is commencing in the external part of the sagittal suture, but has not begun in the other sutures.

No. VI. A fragmentary calvaria. The chief characteristic is the very great transverse diameter, which must have approached 160 mm., and the cephalic index was probably 90 or more. The sagittal cranial arc was evidently flattened.

No. VII. (Mus. Anat. Cant., No. 658). A male skull with prominent brow-ridges continuous across the mid-line. The mastoid processes are large, and the temporal

ridges distinct. The posterior half of the sagittal suture is closed externally. Other sutures remain open. The skull is elongated with a marked supra-inial bulging, well shown in the contour (Fig. 2). The facial skeleton is well preserved.

No. VIII. (Mus. Anat. Cant., No. 659). A male skull, very short and wide. There is no supra-inial bulging, and the median sagittal contour line ascends steeply from the inion. The parietal eminences are well developed, and give a flattened form to the cranial vault. The sagittal suture is beginning to close. The bones of the face and of the right temporo-sphenoidal region are imperfect.

No. IX. (Mus. Anat. Cant., No. 275). A very large and massive male skull of cuboidal form, resembling crania of the Gristhorpe and Cowlam types, and also to some extent the Brünn cranium. The interfrontal suture remains open (metopic). The brow-ridges and muscular impressions are prominent. The facial skeleton is well preserved, and the palate is wide and shallow. The teeth were fairly worn down but not carious. The sagittal contour is shown in Fig. 2.

No. X. A mandible of slender proportions, and apparently female. In colour it is almost black, and darker than any other of these specimens. The left ascending ramus is missing. The presence of three molar teeth show that the individual was fully adult. The measurements are:—Length (symphysis to angle), 76 mm.; depth at symphysis, 24 mm.

Measurements and Indices.—Table I contains a statement of the more important measurements and indices of the nine crania described in the preceding paragraphs.

SECTION II.

(1) In criticising this series taken as a whole, there is some reason *à priori* for considering human crania from the peat as forming a homogeneous group, since in regard to other mammalia the peat fauna is certainly a distinctive one. But a glance at this collection shows that a very great diversity of cranial form obtains.

(2) In the next place, the state of preservation of the specimens varies considerably. Nos. IV and VI, both from Burwell Fen, are distinctly more friable than the others, and thus give an impression of greater antiquity. Otherwise there is no guide whatever as to the age of the specimens, in the almost complete absence of data concerning the circumstances of their discovery. It should be noted that they might be representative of man in any stage of culture from the neolithic period to the present time. But there is no question of assigning to them a greater antiquity than that just indicated (*viz.*, neolithic).

(3) In such a case it is hardly possible to do more than provide a simple record of the chief osteological features of the crania, such as that given in the preceding section of this paper.

(4) But beyond this, it should be remarked that in respect of certain selected tests, it is possible to compare these crania with some of the classical palæolithic specimens. Such a comparison has been made, and the characters that have been employed are of a numerical order, and are considered to be of use in indicating the evolutionary grade of specimens studied by their aid.

The tests are called (*a*) the calvarial height index, (*b*) the bregmatic angle, (*c*) the lambda angle. They are well-known by reason of their employment by Professor Schwalbe in his researches on various palæolithic human remains, and especially the Neanderthal and Spy crania. Consequently they will not be further discussed in this place. The values in Tables II, III, IV provide a basis for comparisons, and here are given the figures relating to certain of the peat skulls, as determined on the tracings shown in Figs. 1 and 2. The values for the other

crania are derived from Professor Schwalbe's papers quoted by Professor Berry in the publication mentioned below.*

Put briefly, the general results of these tabulations go to show that two crania from the peat, Nos. III and IX of the series here described, tend to intrude among the early prehistoric crania. This tendency is specially characteristic of No. III, which is hereby distinguished from modern European crania, and even from some savage existing types usually assigned to a low grade of evolution. It is further to be remarked that the associated "palæolithic" crania are those known as the Galley-Hill and Brünn specimens.

Now it would be inappropriate to enter here into a detailed discussion of the possible meanings of such an association. But in this connexion it is desired to give prominence to the three statements following:—

- (a) This association is not regarded as conferring a very special distinction upon the peat-skulls concerned.
- (b) The association is with crania whose claims to that palæolithic antiquity have been to some extent "suspect." And, without embarking upon a complete exposition of evidence, we wish to state that apart from these doubts (which have not been entirely removed, even by the discussion at Paris in 1909), both specimens (viz., those from Galley-Hill and from Brünn) are open to criticism as having been partially reconstructed, while one of them (Galley-Hill) is admittedly distorted through pressure.
- (c) The association with the crania mentioned in the preceding paragraph may be claimed as corroborative of the view so ably argued by Professor Stolyhwo (*cf. L'Anthropologie*, Tome XIX, 1908, Nos. 2-3, pp. 191 *et seq.*). This observer contends that in respect of their cranial characters, *Homo primigenius* (Schwalbe) and *Homo sapiens* overlap more distinctly than Professor Schwalbe was at first inclined to admit. The characters of the Frisian skull, known as the "Batavus genuinus," support the same view, as do the data provided by a skull recently described by Duckworth in the *Journal of Anatomy and Physiology*.†

It appears, therefore, that this series of peat-crania includes examples which are somewhat unusual among modern *European* crania, in respect of the three characters employed for the purpose of comparison.

(5) Lastly, we have tested the characters of the individual crania in yet another way. This is set forth in Table V, which contains the specimens ordinated on the basis of the absolute breadth-measurement (maximum parietal breadth). The corresponding breadth-indices are also tabulated for comparison.

The table shows that while No. III, which has just been discussed, does not occupy a position of distinction, yet No. IX, which was also involved in the discussion under the previous heading (paragraph 4), is found to be rather unusually broad. And the table further shows that no less than three out of the nine crania (from the peat) present a breadth-index exceeding eighty-one. This is a percentage of 33·3, whereas among modern British crania only about 33 per cent. should be so broad as this. The association of great breadth with great cranial capacity is clearly shown (Cf. Table I).

These specimens from the peat are therefore not a fair sample of modern *British* crania. They differ from these in respect of the exceptional position of two specimens (Nos. III and IX) described in paragraph (4) and also in the unusual frequency (one hundred times the normal amount) of occurrence of distinct brachycephalic proportions.

* Berry and Robertson, *The Place in Nature of the Tasmanian Aboriginal* (Proc. Roy. Soc., Edinburgh, Vol. XXXI, Part I., No. 3).

† Vol. XLVI, April, 1911.

HUMAN CRANIA FROM BRITISH PEAT DEPOSITS.

TABLE I.

Measurement, &c.	I.	II.	III.	IV.	V.	VII. (658)	VIII. (659)	IX. (275)
	♂	♂	♀	♂	♂	♂	♂	♂
Maximum glabello-occipital length -	199	193	185	170	194	210	176	180
Maximum breadth - - -	143	142	141	? 133	145	144	149	152
Basi-bregmatic height - - -	141	? 135	130	—	? 130	135	?	149
Auricular height (bregma) - -	121	124	112	—	122	124	—	127
Auricular height (perpendicular) -	122	123	—	—	—	124	—	126
Horizontal circumference - -	558	545	520	—	552	552	552	534
Bistephanic breadth - - -	110	130	—	—	—	120	126	129
Bizygomatic breadth - - -	141	? 134	—	—	—	133	? 142	148
Basi-nasal length - - -	107	?	98	—	—	104	—	110
Basi-alveolar length - - -	111	?	—	—	—	104	—	105
Nasi-alveolar length - - -	77	73	—	—	—	71	65	71
Orbital height (R) - - -	34	33	—	—	—	32	32	32
Orbital width (R) - - -	39	41	—	—	—	34	38	40
Nasal height - - -	57	51	—	—	—	47	? 52	49
Nasal width - - -	26	27	—	—	—	25	25	27
Cranial capacity - - -	1,767	? 1,637	1,132	—	1,611+	1,810	—	1,800
Cephalic index - - -	71.8	73.6	76.2	78.2	74.7	68.5	84.5	85.5
Height index - - -	70.8	70	70.3	—	? 67	64.5	—	83
Stephano-zygomatic index - -	78.7	94.8	—	—	—	90.2	—	87.1
Alveolar-zygomatic - - -	103.7	?	—	—	—	100	—	92
Facial zygomatic (Kollmann) -	54.6	54.5	—	—	—	53.4	45.8	48
Orbital zygomatic - - -	87.5	80.5	—	—	—	91.5	81.5	80
Nasal zygomatic - - -	45.6	? 53	—	—	—	53.4	48.2	55

TABLE II.

TABLE III.

TABLE IV.

CALVARIAL HEIGHT INDEX.				BREGMATIC ANGLE.				LAMBDA ANGLE.			
No.	Locality.	Index.	—	No.	Locality.	Angle.	—	No.	Locality.	Angle.	—
I.	Upware -	56.1	Crania from Peat.	I.	Upware -	57.5	Crania from Peat.	I.	Upware -	82	Crania from Peat.
III.	Burwell -	48.04		III.	Burwell -	55		III.	Burwell -	75	
VII.	Lancashire -	54.8		VII.	Lancashire -	56		VII.	Lancashire -	92	
IX.	Feltwell (Norfolk) -	49.2		IX.	Feltwell (Norfolk) -	59		IX.	Feltwell (Norfolk) -	75	
Comparison.*	Index.	Range.		Comparison.*	Angle.	Range.		Comparison.*	Angle.	Range.	
Pithecanthropus -	34.2	40.9-47		Pithecanthropus -	37.5	45°-50.5°		Anthropoids -	55.5	43°-68°	
Chimpanzee -	35.1			Chimpanzee -	39.5			Pithecanthropus -	66		
Spy-Neanderthal (3) -	44.9			Spy-Neanderthal (3) -	47.5			Neanderthal -	66.5		
Gibraltar -	45.4			Gibraltar -	50.5			Spy (I) -	68		
Brüx -	47.6			Brüx -	51.1			Gibraltar -	69		

* Berry and Robertson *op. cit.*

TABLE II—cont.

TABLE III—cont.

TABLE IV—cont.

CALVARIAL HEIGHT INDEX.			BREGMATIC ANGLE.			LAMBDA ANGLE.		
Comparison.*	Index.	Range.	Comparison.*	Angle.	Range.	Comparison.*	Angle.	Range.
No. III - - -	48.04		Galley-Hill - -	52		Cro. Magnon - -	70	
Galley-Hill - -	48.2		Batavus genuinust -	52		Galley-Hill - -	74	
No. IX - - -	49.2		Brünn - - -	54		No. III - - -	75	
Cro. Magnon - -	50.0		Cro. Magnon - -	54		No. IX - - -	75	
Brünn - - -	51.2		No. III - - -	55		Brünn - - -	78	
Combe Chapelle†	53.4(?)		Tasmanians (45) -	56	51.5°-64°	Tasmanians (46) -	80.5	74°-88°
No. VII - - -	54.3		Combe Chapelle†	56(?)		Europeans - -	81.5	78°-85°
Kalmucks (4) -	54.5	52.8-54.9	No. VII - - -	56		No. I - - -	82	
Batavus genuinust -	54.8		Kalmucks (4) -	56.5	55°-57°	Canstatt - - -	83	
Tasmanians (44) -	56.1	48.3-62.7	No. I - - -	57.5		Batavus genuinust -	84.5	
No. I - - -	56.1		Dschaggas (24) -	58.6	53°-63.5°	Combe Chapelle†	85(?)	
Veddahs (8) - -	58.4	54.6-62.9	No. IX - - -	59		Britx - - -	90	
Canstatt - - -	59.6		Europeans (40) -	59.9	54°-68°	No. VII - - -	92	
Dschaggas (23) -	59.8	52.1-67.1	Canstatt - - -	60				
Europeans (32) -	59.8	54.4-66.2						
Remarks.			Remarks.			Remarks.		
Nos. III and IX are below the lower limit of the data for modern European crania.			The crania (I, III, VII, IX) are within the range of the data for modern Europeans.			Nos. III and IX are below the lower limit of the range of European crania given.		

* Berry and Robertson, *op. cit.*† Schwalbe, *Globus*, Vol. LXXXI, No. 11.‡ Kramberger, *L'Anthropologie*, 1910, p. 531.

TABLE V.

Maximum Breadth (in mm.).	Crania by Numbers.	Corresponding Cephalic Index.	Locality.	Remarks.
135-140	IV. (133).	78.2	Burwell.	Cephalic index exceeds 81 in 33 per cent. of modern British males.
140-145	I. (143).	71.8	Upware.	
	II. (143).	73.6	Bracebridge (Lincoln).	
	III. (141).	76.2	Burwell.	
	V. (145).	74.7	Cambridge Fens.	
145-150	VII. (144).	68.5	Lancashire.	Cephalic index exceeds 81 in 33.3 per cent. of the crania from the peat.
	VIII. (149).	84.5	Lancashire.	
150-155	IX. (152).	85.5	Feltwell (Norfolk).	
155-160	VI. (160).	? 91.4	Burwell.	

W. L. H. DUCKWORTH.
L. R. SHORE.

REVIEWS.

America, Central.

Bowditch.

The Numeration, Calendar, and Astronomical Knowledge of the Mayas. 86
By C. P. Bowditch. Cambridge, Mass., 1910. Pp. xvi + 346.

Mr. Bowditch's experience as a man of business, accustomed to weigh facts, and to make all kinds of calculations, has been of service in his studies of the difficult problems of the Maya calendar. With the writings of Goodman, Cyrus Thomas, Perez, Maudslay, Seler, and Förstemann to check his own observations, he has explained the apparently complicated but really simple methods used by the ancient Mayas in reckoning time, so that even a non-mathematical mind can dimly understand, and he has fortunately contented himself with clear statements instead of confusing the reader by criticism and controversy on points where he may differ from other students of the subject. He has also had the benefit of Dr. A. M. Tozzer's intimate knowledge of the Maya mind and language.

Landa, Bishop of Yucatan, 1573-79, wrote that the Mayas had a perfect year of 365 days 6 hours, which they divided in two ways: one a set of 12 months of 30 days, the other with 18 months of 20 days, and an addition of 5 days 6 hours. Each of the 20 days had its own sign or picture-glyph, and a comparison of those given by Landa with the glyphs in the Maya codices (Codex Tro-Cortesianus in the Madrid Museum, and the Dresden Codex)* shows that these codices consist in part of statements of dates calculated according to the reckoning of 18 months of 20 days. The careful analytical method of Mr. Bowditch makes clear the means he has used to raise a sure structure on the foundation of available facts, beginning with the names and glyphs of the days and months in Landa's work. He then describes the ingenious method by which a given day can always be located in the calendar. This was done by means of red numbers from 1 to 13, attached to the day signs so that with the series of 20 days the numbers 1 to 13 were counted, returning to 1 after each 13. In the continuous series of days it will then happen that each of the 20 days will be accompanied by each of the 13 numbers before a day with a given name has the same number a second time. We thus have a series of days and numbers amounting to $13 \times 20 = 260$, and the 261st day will be the same numbered day as the first. Over 200 day columns in the two codices are sufficiently well preserved for reference, and the majority show a uniform distance between the days of the column, which, multiplied by the number of intervals required to bring the column back into itself gives the number 260. Black numbers give the distance from one day to another in a series of dates.

In Chapter V, the 52-year period or Calendar Round is considered. By using a year of 365 days, divided into months, and by numbering the days of the months, they differentiated each particular day from the other 364, and, combining this method with the previous one, could make a longer calculation. For instance, if 9 Kan is a particular day of the period of 260 days, and 12 Kayab a particular day of the period of 365 days, then if we speak of the day 9 Kan as the 12th day of the month Kayab, how long a period must elapse before another 9 Kan will appear as the 12th day of another month Kayab? It has been already proved that another day of the same name and number cannot return until 260 days have passed, and 12 Kayab reappears every 365 days; therefore the date 9 Kan 12 Kayab will not reappear until a number of days represented by the least common multiple of 260 and 365 has passed. The only common divisor of 260 and 365 is 5, so that the least common multiple is $52 \times 73 \times 5$, or 52×365 , which is 52 solar years, so that 9 Kan

* British Museum Reading-room has Tro in Brasseur de Bourbourg, Cortesianus under Maya Chronicles, and Dresden under Förstemann.

12 Kayab will not reappear until that period has elapsed, and will continue to do so at the end of each 52 years.

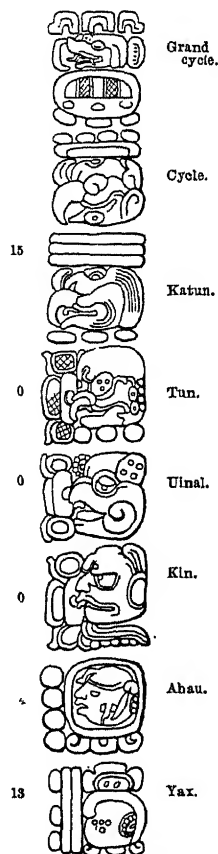
The system usually employed for the Maya Calendar in the Codices and inscriptions is the following :—

		20 kins (days) = 1 uinal (month).
	18 uinals =	360 kins = 1 tun.
20 tuns =	360 uinals =	7,200 kins = 1 katun.
20 katuns =	400 tuns =	7,200 uinals = 144,000 kins = 1 cycle.
20 cycles =	400 katuns =	8,000 tuns = 144,000 uinals = 2,880,000 kins = 1 grand cycle.

There is also strong evidence that long series of numbers serve to denote the distance from some date, which is the zero date of the count, and, with one exception (where the zero date itself is given), the initial series at Copan, Guirigua, Yaxchilan, Piedras, Negras, Tikal, and Naranjo record the passage of 9 cycles (3,600 tuns) from the date 4 Ahau 8 Cumhu(?)*, which, like our A.D., is seldom expressed. On pp. 100-106 and 109 are calculations showing how the date 4 Ahau 8 Cumhu(?) has been made certain, by counting forward from it, the days expressed in the large numbers of an inscription to the day and month which are given beneath. These so-called Initial Series can be studied in the plates of Mr. A. Maudslay's *Biologia Centrali-Americana* (archæology), easily consulted in the library of the Victoria and Albert Museum. A typical example is Stela B. Copan, in Plate 37, Vol. I. Here, on the left-hand side of the stela, beginning at the top, come, first the initial glyph or grand cycle, then 9 *cycle*, 15 *katun*, 0 *tun*, 0 *uinal*, 0 *kin*, 4 *ahau*, 13 *yax*, expressed by Mr. Bowditch in the formula 9.15.0.0.0, 4 ahau 13 yax. This date is found several times in the inscriptions, and Goodman ascribes its frequent occurrence to the fact that if the grand cycle in which it is found is grand cycle 54 in a series of 73 grand cycles, as he believes, 9.15.0.0.0 would mark exactly the end of three-fourths of the number of days in 73 grand cycles. Fifty-four grand cycles equal 432,000 tuns of 360 days. Mr. Bowditch gives lists of the different signs and figures used, so that it is easy to identify them, but there are no entire series.†

At Palenque, in the Temples of the Sun and of the Foliated Cross, there are two cases of initial series in which dates far in the past are given, both in the first cycle of the era of the usual zero date, 4 Ahau 8 Cumhu(?) while another Initial Series in the Temple of the Cross falls still earlier—in the 12th cycle of the preceding era. These three temples stand in one group facing a common centre. There are a few cases of dates showing the lapse of 10 cycles of the usual era, including one at Chichen Itza and two in Sacchaná at the highlands of Guatemala. The piece of jade called the Leyden Stone has the incised date, 8.14.3.1.12., 1 Eb, and the month looks like Yaxkin. If so it would be 1 Eb 0 Yaxkin.⁽¹⁾

It has been seen that a given date, described by its day and number as a particular day of a certain month, will again appear after 52 years. Thus, 5 Cib 14 Yaxkin⁽¹⁾ in the initial series of Stelæ I and 3, Piedras Negras, occurs once in 52 years, but when it is declared to be



Stela B. Copan.
Initial Series.
9.15.0.0.0. equals
3,846 years, 210 days.
Pl. 37, Vol. I.,
*Biologia Centrali-
Americana*,
"Archæology,"
A. P. Maudslay.

* (?) stands for the seventh year in Goodman's table of the Archaic calendar.

† Plate 65, Vol. II, Maudslay, 12 Initial Series from the Quirigua Stelæ.

9.12.2.0.16. from 4 Ahau 8 Cumhu,⁽⁷⁾ its place is absolutely fixed in a period of several thousand years. Other methods permit of a still longer calculation.

1. It might be stated that a date occurred on the day on which a given number of cycles had elapsed. If 2 Ahau 3 Uayeb⁽¹⁶⁾ were accompanied by a glyph, which means that the end of two cycles has come, this would fix the place of this date in a period of 374,400 years, for in no less time could a date so formed occur on the ending day of cycle 2 in any other grand cycle.

2. A date might be stated as occurring on a day in which a given number of katuns had elapsed. Thus, if the date 8 Ahan 8 Uo⁽¹⁹⁾ is accompanied by a glyph which means that the end of 13 katuns has come, the date becomes fixed in a period of 18,720 years. The Mayas must have had to deal with extremely long periods, perhaps of history or tradition as well as astronomy, or they would scarcely have taken such pains to fix their dates.

With a year of 365 days, and sufficient knowledge to adjust it to the seasons by intercalary days, they were also able to calculate the revolutions of the moon, set forth for nearly 33 years on pp. 51-58 of the Dresden Codex. There is strong evidence of an intention to record Jupiter's revolutions by means of pictures connected with this series. Pp. 46-50 give the synodical revolutions of Venus as well as the solar year. The importance of the Venus periods in ancient America is well known in connection with the worship or observation of that planet in Mexico and Peru.

Considering how much has been learnt it seems strange that it is still impossible to decipher more than the dates in the great quantity of glyphs already known; but there has been little opportunity to study them except in the expensive Biologia plates. The invaluable casts and moulds, made by Mr. Maudslay at a cost of £10,000, have been lying for 25 years unseen in storerooms (the paper moulds eaten by rats), having unfortunately been presented to the British nation, and though other countries have gladly paid for copies from them, there seems no prospect that they will be made accessible to the London student. A profound knowledge not only of the Maya language and of Nahuatl with its rebus picture writings, but of the science of names in numbers, and of numbers as studied formerly by priests in Siam, is essential to real progress in what will some day be recognised as an important branch of ancient history.

A. C. BRETON.

India.

Hodson.

The Nāga Tribes of Manipur. By T. C. Hodson. London: Macmillan & Co., 1911. Pp. xiii + 212. 22 × 14 cm. Price 8s. 6d.

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Mr. Hodson's monograph on the Nāgas maintains the high scientific standard which has been reached by the volumes on the Meithei, Khasis, Mikirs, and Garos in the useful series published under the patronage of the Government of Eastern Bengal. He has a wide personal acquaintance with the tribe, and has used all the available literature. He might have included in his bibliography the useful summary of published material, with some information from the papers of the late Mr. G. H. Damant, which was contributed to the *Journal* of the Institute (Vols. XXVI, XXVIII) by Miss G. M. Godden. These articles, however, apply to a branch of the tribe different from that discussed by Mr. Hodson.

The Nāgas are classed in the Tibeto-Burman group of tribes; but, in the absence of any skull measurements, their exact affinity to the neighbouring tribes cannot be defined. The case is further complicated by the looseness of the tribal organisation, the clan, a collection of households, and the village being the only stable social units. The tribal distinctions seem to be mainly linguistic; but the structure of the language is such that it readily breaks up into dialects unintelligible to the people of the parent

village from which the new settlement was derived. There is a general conformity of religion, custom, and tribal organisation between the Nāgas and the hill tribes of Chittagong and Burma; and, to use Mr. Hodson's words, "we base our differentiation of those tribes rather upon external variations of dress and *coiffure*, which are liable to change in the tribal fashion, than upon the more important matters of structure and customs which are less capable of rapid modification."

In many ways the Nāgas have attained a fairly advanced standard of culture. Though they maintain the primitive division of the year into the seasons of hunting and farming, and the latter is often confined to the periodical burning of patches of the jungle, still they possess terraced fields irrigated on a scientific system, and they have gained some skill in pottery, weaving and dyeing, salt-making, and forging imported iron into tools and weapons. But their customs of head-hunting, which are closely connected with funeral rites and eschatological beliefs, are of a distinctly barbarous type, as contrasted with their recognition of property in land and the careful record of rights, and the procedure of the tribal court of justice. One curious regulation is that when the eldest son brings home his wife it is the signal for his father, mother, and other relations to quit the family house for a new home, which they occupy till the marriage of another son, when they are again forced to leave. Mr. Hodson connects this custom with the succession to village offices, in which the condition is enforced that the holder shall be young and vigorous. It is also worth notice that in the tribal legends the predominance of the younger son is always insisted on, a rule which resembles our Borough English. This rule of law has been explained in various ways, and probably no single cause accounts for its wide distribution. The theory tentatively advanced in the case of the Nāgas by Mr. Hodson is that it may be associated with the custom already mentioned of making provision for the sons as they grow to maturity and marry. Kinship in the tribe is reckoned through males, and rights of succession both to village offices and personal property follow the same rule.

Again, a question raised by Dr. Frazer in his *Totemism and Exogamy* regarding the origin of exogamous groups is illustrated by Nāga custom. As a rule, we are told, marriage is free between all the clans in a village or group; but among the Māos at Liyai the four component clans are arranged in pairs, which mutually forbid marriage. Among the Marrings and Chirus we also find evidence of similar segmentation, and the facts seem to indicate that a like arrangement may once have been more widely spread. These facts, Mr. Hodson admits, "are too slender to warrant us in deducing from them the inference that at one time each tribe consisted of two divisions, each endogamous, with clans which were mutually exogamous." But even with this reservation the fact is of much interest, and it is equally important to learn that an endogamous group is now in process of formation by the efforts made by members of the cloth-weaving villages in the Tangkul area to discourage their girls from marrying men of villages which lack this valuable industry. In other words, what in the more advanced Indian races we call the occupational form of caste seems to be in course of evolution.

With Mr. Hodson's remarks on Magic, Tabu, and religious beliefs I cannot attempt to deal; but his chapters on these subjects deserve attentive study.

W. CROOKE.

Europe: Archæology and Mediævalism.

Baring Gould.

Cliff Castles and Cave Dwellings of Europe. By S. Baring Gould, M.A. 88
With Fifty-seven Illustrations and Diagrams. Seeley & Co., Ltd., 1911.
Demy 8vo. Pp. 324. Price 12s. 6d. net.

Comparatively few English people have any knowledge of the great number of cave-dwellings in France, of the facts connected with their occupation from palæo-

lithic to present times, or of the terrible condition of that country in the Middle Ages, which compelled so many of its inhabitants to take refuge in fastnesses, provided in the first place by Nature, but strengthened in the most curious ways by those who made use of them. These conditions were largely caused by the English invasions, in part directly, but still more indirectly, since most of the atrocities from which the French peasantry suffered were the work of such of their own seigneurs as were so unprincipled and unpatriotic as to fight for the English instead of for their own king, if by so doing they could secure a better opportunity for committing crimes with impunity. Another cause was the strife between the Catholics and Calvinists, in which ruthless massacre was not, as British Protestants have been taught to believe, practised by the former party only. Those who desire information on any of these points cannot go to a better narrator than Mr. Baring Gould, who has visited most of the dwellings in France that he describes, and investigated the historical as well as the structural details connected with them; he gives entertaining as well as informing particulars about souterrains, cliff refuges, cliff castles, subterranean churches, rock hermitages, rock monasteries, cave oracles, robbers' dens, and rock sepulchres, and although he evidently knows much more about those in France than those in other countries, he writes enough about the latter to justify the title of his book. Mr. Baring Gould traces the connection between the pagan oracles in caves and temples and some of the practices prevailing in parts of Christian Europe even at the present time, but he does not say as much as might have been expected from him about the dolmens in France and Ireland, which seem to have been used as oracle-shrines as well as tombs, and to have formed part of the chain of descent which he has made clear in other directions. Many of the cliff castles and caves in cliffs have, it appears, now become inaccessible from various causes; this seems to suggest a possibility of interesting investigations by antiquaries on aeroplanes. A. L. L.

New Pommern.

Kleintitschen.

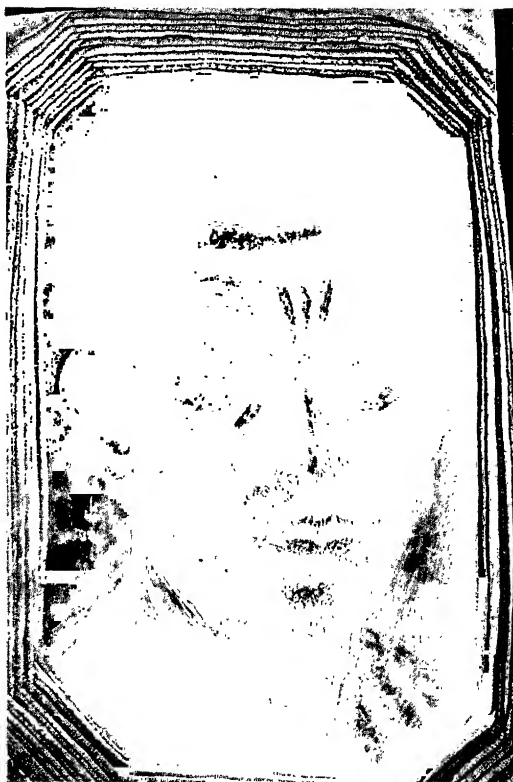
Die Küstenbewohner der Gazellehalbinsel (Neupommern-deutsche Südsee) 89
ihre Sitten und Gebräuche unter Benutzung der Monatshefte dargestellt.
 Von P. A. Kleintitschen, Missionar vom heiligsten Herzen Jesu, mit vielen
 Abbildungen und zwei Karten. Herz-Jesu-Missionshaus, Hilstrup bei Münster (in
 Westfalen), 1907. Pp. viii + 360.

This is a systematic arrangement of numerous articles and sketches on the coast peoples of the Gazelle peninsula in Neupommern (New Britain), which have appeared from time to time in the monthly journal published by the Sacred Heart Missionaries at Hilstrup. These accounts were chiefly the work of Revs. Bley, Rascher, and Eberlein, and the editor has added an account of the discovery, settlement, climate, fauna, and flora of Neupommern. The natives throughout the book are miscalled Kanakers, following the usual name given to South Sea islanders by traders and others. The work forms an interesting account of a very interesting section of the Melanesian peoples. It is written for popular reading rather than for scientific study, but is abundantly and well illustrated by portraits and pictures covering the whole life and occupations of the natives. These alone would be useful to the ethnographer.

S. H. RAY.

ANTHROPOLOGICAL NOTE.

THE death is announced of Dr. John Beddoe, F.R.S., Past President of the
 Royal Anthropological Institute, who joined the Ethnological Society in 1854
 and became a Foundation Fellow of the Anthropological and later of the Anthro-
 logical Institute. An extended obituary notice will appear in a later number. 90



ROMAN PORTRAITS IN EGYPT.

ORIGINAL ARTICLES.

Egypt.

With Plate K.

Petrie.

Roman Portraits in Egypt. By *W. M. Flinders Petrie, F.R.S.,* **91**
F.B.A.

For our knowledge of the classical civilisation we are dependent upon the preservative climate of Egypt in the case of the more perishable kinds of objects. The documents, clothing, and portable paintings of the Roman world would be practically unknown to us had they not been preserved in the sands of a rainless climate. In 1888 the excavations at Hawara on the eastern border of the Fayum, brought to light a large number of portraits, and last winter I was able to finish the cemetery there, as the natives had removed much top earth since my previous work. It is hardly likely that we shall see from any other site more important examples of Roman portraiture. The Fayum was the most foreign province of Egypt, having been entirely settled by the Greek troops upon freshly reclaimed land; and the cemetery of Hawara, six miles from the capital Arsinoë, was the burial place of the richer inhabitants, who were taken so far in order to be near the pyramid of the deified King Amenemhat III, worshipped there as the founder of the province.

The custom of decorating mummies with gilt stucco covers became much developed in the Ptolemaic time; the head and foot covers which stood out from the bandages were carefully modelled and decorated with mythological figures in relief or painted. The purpose of this elaboration was the growing custom of keeping the mummy in the atrium of the house, and this seems to have developed under the classical influence on Egypt, as we find no trace of the idea during the purely Egyptian ages. Possibly the wax figures of the ancestors which Romans kept in the hall, and for which the marble statues were substituted, led the Romano-Egyptian to keep the decorated mummy above ground. This usage of the mummy renders possible the ancient statement about drawing the mummy round at a feast; for, when once the mummy was kept in the house, Egyptian ideas of the funeral feast for the benefit of the mummy would lead to its being brought forward to join in spirit in the family gathering.

The results of keeping the mummies standing in the hall was plainly seen on those that we find. The stucco has been kicked about at the feet, the head is caked with dust and dirt, often rained upon, falls have dented in the surface or smashed the face. Even the little boys at their lessons have scribbled caricatures upon the feet of their relatives.

About the end of the first century A.D.—the close of the twelve Cæsars—there was a fashion of taking the canvas portrait of the dead which had hung in a frame on the wall, and putting that over the face of the mummy in place of a conventional stucco head. These canvas portraits were usually busts, including the shoulders, but were covered over by the bandaging, or folded back, so as to only show the face, an evidence that they were painted for a different place and exposure to that upon the mummy. To these soon succeeded the use of panel portraits painted on thin sheets of wood, much like stout veneer. Such panel portraits were certainly framed for hanging up, as I found one in an "Oxford" frame with a groove to hold the glass over it, and a cord by which to hang it up. In every case of those which I could examine, the panel has been roughly split down at the sides to narrow it, and the top corners very roughly cut off, in order to reduce it to the size and shape for fitting on to the mummy. This is proof that the panel was not originally prepared for attachment to the mummy, but was a large picture independently used and afterwards badly trimmed. This fact is strong evidence that the portraits were painted during life for show in the house like modern portraits, and their preservation upon the mummy was only a secondary use. The period of this fashion seems to have been

limited to about the second century A.D.; its close was probably due to the spread of Christianity, which led to the cessation of mummifying, and to the burial of the dead in their ordinary garments. Henceforth the portraits were left hanging on the walls until they disappeared by neglect or commotion.

The method of painting has been much discussed, mainly trusting to the vague accounts of Pliny; but there is no reason for relying on the methods used in Italy—even if we understood them—to prove what was done in a far hotter climate. As wax was undoubtedly the vehicle for the colour, the heat of Egypt was an essential factor in the method of painting. Wax, coloured so as to absorb the heat, will readily soften and run under the glow of an Egyptian sun; and, with a water bath for the pans of colour, wax would be quite as easy a vehicle to work with as oil.

From a very close examination of the surfaces with a magnifier, it seems that in most cases there were two ways of laying on the colour. One way was with a full brush, quite fluid, and spread with pressure, so as to leave broad, long brush strokes showing the hairs; such was usual for drapery. The other way was to lay the colour on in a creamy state with short sloping strokes which fed each line close up against the last and without any hairs of the brush marking it; the instrument must have carried a moderate amount of colour on it, have been about a quarter of an inch diameter, with a soft rounded end, and I have no doubt that this tool was the usual brush, allowed to chill so as to be stiff with wax; this method was used for the flesh. There was also, in some cases, a use of very thin colour, so fluid that the wax must have been very hot, or else thinned out with thin oil; possibly a water colour may have been used and fixed by melting wax over it, but there is no sign left of such a process.

The types shown in these portraits are much what we should expect from the known history. The Fayum province had been mainly created by the Ptolemies, who stopped the Nile flow into the lake and thus dried it up, so as to provide reclaimed ground on which to settle their Greek veteran troops. The main stock of the upper classes was therefore as various as a great army, but mainly European. Some three centuries had mixed these with Egyptians, both from the labouring classes and from the surrounding old families. Trade had brought in Syrians and various Levantines and others, from all the Mediterranean. Lastly, Roman jurisdiction had added an Italian top-stratum of officials who had no objection to mixing with the rest. The four examples here shown illustrate these mixtures. The youth A, with a gilt wreath, is largely Egyptian, with Sudani ancestry in the background; the small chin, soft plaintive expression, pinched face, and low type of lips all tell of the mulatto. The old lady, B, had a most vigorous personality; she was six feet high, and lived to 89; the type is North Mediterranean, with a strong chin, large nose, powerful eye, and firm mouth. The facial muscles are too thick to be withered by age, which has contracted the more vascular tissue and left the bundles of muscle outstanding; we may note also the touch of facial paralysis which has drawn up the left nostril. Demetris—as she is named on the wrappings—must have been a leading personage for half a century. The man, C, cannot be connected with a fixed type; probably Syro-Egyptian might be his source. The interest here lies in the three white lines on the brow, which are clearly no part of the flesh painting. They are recognised as a form of caste mark, which is the first trace of the idea of caste having been brought into the west; probably here they are rather a mark of devotion to an Indian deity. In D there is probably a Spanish type. The brushing forward of the hair and the proportions of the face remind us of the figures of Trajan, who was a native of Spain. Some resemblance to the present Shawyeh of North Africa points to a Moresque-Spanish ancestry. These portraits will be sent to the collections of New York (A), Brooklyn (B), Edinburgh (C), and the National Gallery

(D). The necessity of scattering them will be met by a full publication in colours, containing twenty-eight on a large size, besides thirty-two in photograph, which will be issued next spring by the British School of Archæology in Egypt, partly in the annual volume and chiefly in an album published separately. This will include all the best of this year's group, and of those found before from this cemetery.

W. M. FLINDERS PETRIE.

Malta.

Tagliaferro.

Prehistoric Burials in a Cave at Bur-meghez, near Mkabba, Malta. *A Paper read before the Royal Anthropological Institute on the 13th June 1911, by Professor N. Tagliaferro, I.S.O.*

92

In a communication read before the Malta Historical and Scientific Society at the meeting held in February last on a neolithic tomb discovered at Bukâna, near Attard, Professor Them Zammit stated that the importance of that discovery was due to the fact that hitherto nothing certain was known as to the mode in which the builders of our megalithic monuments buried their dead.

Almost all the rock-tombs discovered in the Maltese Islands, except the one at Bukâna, belong to historic times.

Prehistoric human remains have, so far, been found in only three places: namely, Ghar Dalam, Hagiar Kim, and Hal Safieni.

In the course of a too limited excavation made at the Ghar Dalam cavern in 1892 Mr. J. H. Cooke discovered in the upper deposit a human metacarpal bone and some prehistoric potsherds. No inference, however, could be drawn from these scanty data as to whether the individual, to whose hand the bone had belonged, was buried in the cavern or not.

At Hagiar Kim a skull of a negroid was discovered in 1839; but nothing is known as to the mode of its burial.

Professor Zammit in his first report on the Hal Safieni prehistoric hypogeum, after alluding to the confused state in which human bones were found, states that they were strewn about out of their natural position, that the heaping of skeletons was quite evident, and that the enormous amount of bones accumulated in the hypogeum was quite out of proportion to the size of any dwelling centre in the neighbourhood. The thousands upon thousands of bodies massed in these grottoes might well represent the population of all the neolithic villages of Malta.

The mode of burial remained, however, doubtful, as there were no sufficient data to decide whether the hypogeum was a real burying place or an ossuary, or both.

The neolithic tomb lately discovered by Professor Zammit at Bukâna at last furnished a solution to the problem which had till then puzzled archæological students. But that is not the only solution. It has been my good fortune to discover another mode of burial in prehistoric times, to which I have the honour to call to-day the attention of this Institute, viz., burials in the soil of natural caves.

It is probable that this mode of burial was of an anterior date, and in more general use, as it obviated the necessity of digging tombs in an age when no metallic tools could be used for cutting stones.

My coming across this mode of burial was quite accidental.

Whilst engaged, at the beginning of March last, in exploring the ossiferous fissure which crosses the stone quarry known as "Tan-Naxxari" at Bur-meghez, three-quarters of a mile to the north-east of Mkabba, where a large quantity of half fossilized bones of more than one variety of stag (*Cervus elaphus*) were being extracted, I was shown several human teeth, molars and incisors, purporting to have been found in the same quarry at the furthest end of the fissure near the surface of the rock. I received the report with utter incredulity, and was hard upon the poor man who made it; but on his insisting on the veracity of his report, I repaired to

the spot, where to my surprise and delight I found that a rent in the rock, having the form of a funnel, had been cut across at the remotest part of the quarry, and that its section had been left exposed to sun and rain for nearly three years.

The rent, which at that part was two metres deep from the surface, was full of loose red earth overlying a thick conglomerate of broken bones and small water-worn pebbles. Among the bones were easily distinguished fragments of human skulls and teeth, a ramus of human mandible, broken bones, and teeth of stags, and several bones of birds. The conglomerate had evidently never been disturbed from the time of its deposition. Under what circumstances that deposition was formed it is difficult to say now, but it is possible that the organic remains were carried by strong currents of water and deposited at the bottom of the rent when the velocity of the water became less.

The immediate contact of human remains with those of the stag in an undisturbed conglomerate, apparently of a great antiquity, suggested very naturally the idea that I had before me palæolithic man, possibly the oldest inhabitant of Malta.

I was much excited at the time, but that excitement did not last long; for on the following day Mr. Carmelo Rizzo, the chief engineer of the Public Health Department, to whom I showed the conglomerate, called my attention to a small object of a different colour from the rest, slightly protruding from the upper part of the conglomerate. When extracted, that object turned out to be the handle of what might have been a small bowl. The inference was inevitable. The presence of a fragment of pottery, however small, excluded at once the possibility of the conglomerate belonging to the palæolithic age. Pottery, in fact, is characteristic of the neolithic age. The notion of pottery belonging to palæolithic times, although upheld by Belgian archæologists, is repudiated by the archæologists of all other countries.

But if the presence of the small fragment of pottery dealt a deadly blow to the idea that the human skulls belonged to the palæolithic age, it was not less true that the stag lived in Malta during the neolithic age.

This fact is confirmed by the co-existence of human and stag bones and teeth in a cave existing near the surface of the soil in an adjoining quarry, where they were found associated with neolithic pottery, mostly belonging to one or other of the various classes into which the pottery found at Hal Saflieni has been distributed.

The description of the cave and of the objects found therein lies beyond the scope of this paper, and will form the subject of future communications when the exploration of the cave will be completed. Let it suffice to state here that a large number of fragments of pottery, belonging to the age of the megalithic monuments in Malta, were found associated with the remains of man, of the stag, and of other animals. This fact is of paramount importance, as it fixes the epoch of the human burials which form the subject of the present paper.

Before beginning the exploration of the natural cave, which I shall call the "Burmeghez Cave," I was shown some bones belonging to the stag, which were found near the mouth of the cave, and I expected to find that the cave had been the abode of the stag, the remains of which were so abundant in the rock fissure crossing the adjoining stone quarry. However, the teeth belonging to several other animals, which will be determined later on, prove that the cave was not the exclusive abode of that ruminant.

The red earth, which filled the cave to an average height of 30 cm. from the roof, was mixed with a very large number of more or less small round or sub-angular pebbles of the same quality of soft stone as the rock of the cave, viz., globigerina or freestone immediately underlying a layer of yellow or upper "soll." With the pebbles were lying about in groups a considerable number of irregular unhewn stones measuring from 30 cm. to 60 cm., and in some cases even to 80 cm. in length, some

of them flat and angular, others with rounded edges. The flat stones were lying either horizontally or were slightly inclined. The presence of these large flat stones in the cave at first suggested the idea that they might have been fallen portions of a part of the roof, of which collapse there were unmistakable signs. But with the progress of the work, as the number of these big stones went on constantly increasing, the idea of their being all due to the collapse of a part of the roof had to be abandoned, particularly when their total volume exceeded the possible volume of the fallen portion.

Moreover, the horizontal position of the flat stones excluded the possibility of their having fallen accidentally, and the probability of their having been given that position intentionally gradually went on increasing until it forced itself upon my mind as a certainty. That happened when one, two, and more human skulls were discovered under the flat stones. It was then that the puzzling presence of the big stones lying horizontally was explained. The cavern had been used as a burying place, and the stones and pebbles had been used to prop up or cover the corpses. The number of skulls hitherto discovered is thirty-five. They were all found in the first five compartments of the cave. The whole number of the compartments and the total length of the cave are at present unknown.

So far upwards of 18 metres have been excavated, but I have reason to believe that the cave is much deeper. All the burials hitherto discovered were made at depths varying between 30 cm. and 2 metres below the surface of the red earth.

The corpses were laid down horizontally on their left side, in several cases in a crouching position looking east. The skull and the sides were propped up with more or less large pebbles. The flat stones very likely served to cover the corpse at a certain height and to protect it from the pressure of the overlying material. But if this had been the real object of the flat stones, it was frustrated in nearly all cases. The water, which periodically entered the cave from the several holes connecting its interior with the surface of the rock, caused a settling of the material contained therein, with the natural consequence that nearly all the skulls were crushed by the pressure of the overlying material. In some cases the skulls were lying on the large flat stones themselves.

There are unmistakable signs that some at least of the corpses did not remain undisturbed for a long time, as besides the skulls which, although more or less crushed, were complete, there were several portions of others lying about at a certain distance from one another; a fact evidently due to those skulls having been removed from their original position to make room for fresh burials. The same may be said of the long bones which, although, as a rule, they were found lying horizontally in the direction of the axis of the cave (E.N.E.) or in a nearly perpendicular direction, were lying without any order, in some cases even heaped up *pêle-mêle* and associated with bones and teeth of domestic animals.

Owing to the fact that the skulls lay on one side surrounded by pebbles it was extremely difficult to extract them therefrom, and to take the necessary measurements for determining their cephalic index. It may, however, *prima facie* be maintained that the skulls were dolichocephalous, probably belonging to the Mediterranean race as defined by Sergi.

I entertain a hope that further excavations will furnish sufficient data for an accurate determination of the cephalic and other indices.

Had the existence of human burials been foreseen, the excavation would have been conducted with less hesitation and uncertainty at the beginning.

But in scientific research truth does not shine upon us all of a sudden, but dawns gradually and slowly. After two weeks of continuous work, having acquired a clear idea of the mode of burial, I could foretell the existence of a skull in any part of the cave from the size and arrangements of the pebbles and other stones.

On the contrary, no order whatever could be observed in the distribution of the fragments of pottery which were strewn about all over the cave at all levels from 10 cm. below the surface of the red earth to the very bottom.

The sherds are, as a rule, small, of a thickness varying from four to twenty-five millimeters. As is generally the case, the thicker the sherd the coarser the ware.

The colour varies from yellowish-red, through crimson and dull red, to grey and black, the red varieties occurring oftener than others. As far as could be ascertained from their smallness, the fragments belonged to whole or broken bottoms of jars, rims of bowls and handles of various forms, among which a two large-holed handle common at Mnajdra, Hagiar Kim, Hal Safiieni, and Cordin. Very likely other forms of vases will be discovered when a thorough study is made after the completion of the excavation.

The style of decoration corresponds to that of some of the first classes of the pottery found at Hal Safiieni.* Some of the designs seem to be new. The scale ware, fluted ware, incised and cut out ware are frequently represented.

Prima facie, it may be stated that the pottery is identical with that found in the megalithic monuments at Hagiar Kim, Mnajdra, Cordin, and Hal Safiieni. Flint is very rare. So far only two fragments have been found, one of which is a broken knife. Of personal ornaments four perforated marine shells have been discovered, two of which had been given the form of buttons and two that of an almond. The buttons are, in the opinion of Mr. Peet, characteristic of the pure neolithic period.

As already stated, the full description of the cave and of all the objects found therein lies beyond the scope of this paper, and if I mentioned with some details a few of them it was because they were characteristic of the age to which the burials described in this paper are to be attributed.

Had I postponed this communication till after the completion of the excavation I would have had sufficient time and more material for its preparation; but I wished to place on record, without unnecessary delay, the discovery of these prehistoric burials, because it opens a new field of research, particularly in caves and rock-fissures in quarries in the neighbourhood of the megalithic monuments, which, like Hagiar Kim, Mnajdra, and Cordin, Gigantija and Xeuchia, have not yielded human bones. Such research, if conducted with perseverance, will, I have no doubt, throw fresh light on the prehistoric period of the Maltese Islands.

Before concluding I wish to call attention to a curious fact which I observed in the course of the exploration of the cavern. I have already stated that the corpses were surrounded by pebbles. Now these pebbles are of a very porous soft stone, called by Sir John Murray, of the *Challenger* Expedition, "globigerina limestone," the fourth (counting downwards) of the Miocene beds of Malta. It was only natural that these porous pebbles should absorb the liquids and gases arising out of the decomposition of the bodies with which they were in contact. What is, however, remarkable is the variety of the odours which these stones give out when erased or broken after so many thousand years. Besides the bad smells of putrefaction or of decaying matter, others of a quite different nature were easily distinguishable, as those of fresh flesh, fresh vegetables, and particularly of violets.

Evidently these facts deserve a particular study which may lead to curious and, perhaps, also important results. Amongst others they may afford a proof as to whether in particular instances the corpses had been deprived of their flesh, *scarnamento*, before burial or not.

N. TAGLIAFERRO.

* Vide *The Prehistoric Pottery found in the Hypogeum at Hal Safiieni, Casal Paula, Malta* by Professor N. Tagliaferro, issued by the Liverpool Institute of Archaeology in *Annals of Archaeology and Anthropology*, Vol. III, June, 1910.



JOHN BEDDOE.

Obituary: Beddoe.

With Plate L.

Gray.

John Beddoe, M.D., LL.D., F.R.S., F.R.C.P., Foreign Assoc. Anthropol. Soc., Paris; Corr. Member Anthropol. Soc., Berlin; Hon. Member Anthropol. Soc., Brussels and Washington, Soc. Friends of Science, Moscow. **93**
By John Gray, B.Sc.

In this year, 1911, anthropology has lost two of its greatest pioneers. Sir Francis Galton died on January 17th, and now we have to record the death of Dr. John Beddoe on July 19th of the same year.

Beddoe was born at Bewdley in 1826, four years after the birth of Galton. Both in their youth studied medicine, though Beddoe alone adopted medicine as a profession; and both made a scientific tour of Europe, following almost the same route, and stopping in Vienna in passing, to complete their medical studies. Galton was elected president of the Anthropological Institute in 1885 and Huxley lecturer in 1901, Beddoe holding the same offices in 1889 and 1905.

Though this remarkable parallelism occurred in the careers of these two distinguished anthropologists, their mental characters and the services they rendered to anthropology were essentially different. Beddoe was the pioneer of the method of making exact observations on the physical characters of living men, while Galton was predominantly the pioneer of the mathematical methods of interpreting the data of observation.

Beddoe had not, like Galton, the mathematical mind, but was richly endowed with that extremely quick and flexible mind which is essential for rapid and accurate observation. Up to the end of his long life his intelligence was bright and alert, and he was always ready to receive and sympathetically examine new ideas in his favourite science.

The most important anthropological work done by Beddoe was the long series of observations on the hair and eye colours of the living peoples, chiefly of the British Isles, but also to a less extent of the continent of Europe. These observations were begun as far back as 1846, and continued throughout the remaining sixty-five years of his life. He thus laid the foundations of our present knowledge of the physical anthropology of the living races of Europe, and the example he set was followed by Virchow and others in the great pigmentation surveys that have since been carried out in Germany and many other countries.

A large number of measurements of stature and weight were also collected by Beddoe, and it may be said that our present maps of the distribution of these characters in the British Isles are still founded on the data published by Beddoe in 1867.

In 1867 Beddoe won a prize of 100 guineas offered by the Council of the Welsh National Eistedfod for the best essay on *The Origin of the English Nation*. This essay was afterwards expanded into his standard work on the *Races of Britain*.

How prolific a writer Beddoe was may be judged of by the fact that Ripley's bibliography of his anthropological memoirs contains some thirty items.

Beddoe took a prominent part in bringing about the amalgamation of the two original rival societies dealing with anthropology in this country, namely, the Ethnological Society and the Anthropological Society, to form the present unrivalled Royal Anthropological Institute. He was also one of the prime movers in securing the formation of a separate section for anthropology at the British Association.

In 1910 Beddoe published an autobiography entitled *Memories of Eighty Years*, in which the story of his life is written, as he states, from memory, with hardly any assistance from journal or record. This volume gives in a genial easy style a full account of his life's work interspersed with interesting anecdotes of the many celebrities he came in contact with, and should be read by every anthropologist.

British science need have no fear of holding its own with that of any competitor as long as our country can produce such men as Dr. John Beddoe.

The following bibliography of Dr. Beddoe's papers, &c., was compiled by him shortly before his death, and, thanks to Dr. A. C. Haddon's courtesy, now appears below :—

LIST OF PAPERS.

Contribution to Scottish Ethnology	-	-	-	-	-	-	-	-	1853
Ancient and Modern Ethnography of Scotland. (<i>Proc. of Soc. of Antiquaries of Scotland</i>)	-	-	-	-	-	-	-	-	1854
Official Report on Kenkioi Hospital, Dardanelles. Appendix 2. Ethnological Notes made at Kenkioi	-	-	-	-	-	-	-	-	1856
Physical Characters of Ancient and Modern Germans. (<i>Trans. Brit. Assoc.</i>)	-	-	-	-	-	-	-	-	1857
Physical Character of the Natives of some parts of Italy and of the Austrian Dominions, &c. (<i>Ethnol. Trans.</i> , Vol. I., N.S.)	-	-	-	-	-	-	-	-	1861
Physical Characteristics of the Jews. (<i>Ethnol. Trans.</i>)	-	-	-	-	-	-	-	-	1861
Sur la Couleur des Yeux et des Cheveux des Irlandais. (<i>Bull. Soc. d'Anthr.</i>)	-	-	-	-	-	-	-	-	1861
On the supposed increasing Prevalence of Dark Hair in England. (<i>Anthr. Review</i> , Vol. I)	-	-	-	-	-	-	-	-	1863
Testimony of Local Phenomena in the West of England to Permanence of Anthropological Types (<i>Memoirs Anthr. Soc.</i> , Vol. II)	-	-	-	-	-	-	-	-	1865
Head-forms of the West of England. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1865
Stature and Bulk of Man in the British Isles. (<i>Ibid.</i> , Vol. III)	-	-	-	-	-	-	-	-	1867
Physical Characters of Inhabitants of Bretagne. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1867
Head-form of the Danes. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1867
The Kelts of Ireland. (<i>Journal of Anthropology</i>)	-	-	-	-	-	-	-	-	1870
Anniversary Address. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1871
Anthropology of Lancashire. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1871
Notes on the Wallons. (<i>Ibid.</i> , Vol. II)	-	-	-	-	-	-	-	-	1872
Anthropology of Yorkshire. (<i>Trans. Brit. Assoc.</i>)	-	-	-	-	-	-	-	-	1873
On Modern Ethnological Migrations. (<i>Journ. Anthr. Inst.</i> , Vol. IV)	-	-	-	-	-	-	-	-	1875
Aborigines of Central Queensland. (<i>Ibid.</i> , Vol. VII)	-	-	-	-	-	-	-	-	1878
Crania from St. Werburgh's, Bristol	-	-	-	-	-	-	-	-	1878
The Bulgarians. (<i>Journ. Anthr. Inst.</i> , Vol. VIII)	-	-	-	-	-	-	-	-	1879
Anthropological Colour Phenomena, Belgium and elsewhere. (<i>Ibid.</i> , Vol. X)	-	-	-	-	-	-	-	-	1881
Skulls in a Vault under Church at Mitcheldean. (<i>Trans. of Bristol and Gloucestershire Arch. Soc.</i> , Vol. VI, 2)	-	-	-	-	-	-	-	-	1882
Skeletons found at Gloucester by John Bellows. By J. Beddoe. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1882
Stature of Inhabitants of Hungary. (<i>Journ. Anthr. Inst.</i>)	-	-	-	-	-	-	-	-	1882
Anthropology of Gloucestershire. (<i>Bristol and Gloucestershire Trans.</i>)	-	-	-	-	-	-	-	-	1882
English Surnames from Ethnological Point of View. (<i>Ibid.</i> , Vol. XII)	-	-	-	-	-	-	-	-	1882
Sur la Couleur des Yeux et des Cheveux dans la France du Nord et de Centre. (<i>Bulletins Soc. d'Anthr.</i> , Series 3, Vol. V)	-	-	-	-	-	-	-	-	1882
Couleur des Cheveux et des Yeux en Suisse. (<i>Soc. de Sci. Nat.</i> , Neuchâtel)	-	-	-	-	-	-	-	-	1883
The Races of Britain. (<i>Bristol and London</i>)	-	-	-	-	-	-	-	-	1885
The Physical Anthropology of the Isle of Man. (<i>Manx Note Book</i>)	-	-	-	-	-	-	-	-	1887
Stature of the Older Races of England as estimated from the Long Bones. (<i>Journ. Anthr. Inst.</i> , Vol. XVII)	-	-	-	-	-	-	-	-	1887
Woodcuts, Ratherley, &c., Human Remains discovered there. (<i>Ibid.</i> , Vol. XIX)	-	-	-	-	-	-	-	-	1890
Observations on Natural Colour of Skin in certain Oriental Races. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1890
Anniversary Presidential Address. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1890
Anniversary Presidential Address. (<i>Ibid.</i> , Vol. XX)	-	-	-	-	-	-	-	-	1891
Anthropological History of Europe. (<i>Rhind Lectures for 1891; Scottish Review</i> , 1892-3)	-	-	-	-	-	-	-	-	1893
Sur l'Histoire de l'Indice Céphalique dans les Îles Britanniques. (<i>L'Anthr.</i> , Vol. IV)	-	-	-	-	-	-	-	-	1894
On the Northern Settlements of the West Saxons. (<i>Journ. Anthr. Inst.</i>)	-	-	-	-	-	-	-	-	1895
Anthropometry in India. (<i>Sci. Progress</i>)	-	-	-	-	-	-	-	-	1895
On Selection of Man. (<i>A Series of Papers in Science Progress</i>)	-	-	-	-	-	-	-	-	1896
Moore, A. W., and Beddoe—Physical Anthropology of the Isle of Man. (<i>Journ. Anthr. Inst.</i>)	-	-	-	-	-	-	-	-	1897
On Complexional Differences between the Irish with Indigenous and Exotic Surnames respectively. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1897
Mediæval Population of Bristol. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1899
Contribution to the Anthropology of Wiltshire. (<i>From Wiltshire Arch. and Nat. Hist. Magazine</i> , Vol. XXXIV)	-	-	-	-	-	-	-	-	
Contribution to the Anthropology of the West Riding, by J. B. and Dr. J. H. Rowe. (<i>Yorkshire Arch. Journ.</i> , Vol. XIX)	-	-	-	-	-	-	-	-	
Die Rassengeschichte der Britischen Inseln. (<i>Politisch-Anthrop. Revue</i> , Vol. III, 1)	-	-	-	-	-	-	-	-	
A Bushman's Skull. (<i>MAN</i> , 58)	-	-	-	-	-	-	-	-	1901
Sweden Physical Anthropology. (<i>Ibid.</i> , 59)	-	-	-	-	-	-	-	-	1901
On certain Human Bones from a Cave at Cattedown, Devon, explored by Mr. R. Burnand, F.S.A. (<i>Trans. of Devon and Cornwall Nat. Hist. Soc.</i>)	-	-	-	-	-	-	-	-	1903-4
Cranium and other Bones of a Neolithic Bagprise, Abington. (<i>Bristol Nat. Soc. Proc.</i>)	-	-	-	-	-	-	-	-	1903-4
Somatology of 800 Boys (Navy). (<i>Journ. Anthr. Inst.</i> , Vol. XXXIV)	-	-	-	-	-	-	-	-	1904
A Method of estimating Skull Capacity from Peripheral Measures. (<i>Ibid.</i>)	-	-	-	-	-	-	-	-	1904
Report on Two Skulls from Great Depths at Bristol Dock Gates. (<i>Bristol Nat. Soc. Proc.</i>)	-	-	-	-	-	-	-	-	1904-5
Colour and Races, Huxley Lecture. (<i>Journ. Anthr. Inst.</i>)	-	-	-	-	-	-	-	-	1905

signomy. (MAN)	1905
from Carmelite Friary. (Appendix by J. B.) (<i>Bristol Arch. Notes for 1904</i> , by J. E. Pritchard)	1905
Series of Skulls, Carmelite, from Bristol. (<i>Journ. Anthr. Inst.</i>)	1905
Estimation of Skull Capacity by a Peripheral Method. (<i>Zeitschrift für Ethnologie</i>)	1907
Evaluation et Signif. de la Capacité Cranium. (<i>L'Anthropologie</i>)	-
Ancient Skull from Cave of Lombrive, Pyrenees. (<i>Bristol Nat. Soc. Proc.</i>)	1907-8
Human Bones from Harlyn Bay, Cornwall. (<i>Trans. Roy. Inst. of Cornwall</i>)	-
Last Contribution to Scottish Ethnology. (<i>Journ. Anthr. Inst.</i>)	1908
Memoirs of Eighty Years. (<i>Bristol and London</i>)	1910

J. GRAY.

Africa, West.

Dayrell.

The Incest Tabu. By E. Dayrell, F.R.G.S.

94

With reference to the article by Mr. N. W. Thomas, M.A. (MAN, 1910, 72) on the above subject, I would state that in my experience, which extends over nine years in the Ikom district, Eastern Province, Southern Nigeria, incest is extremely rare. It is entirely against native custom, and in the olden days would have been punished by death.

In this part of the country the fact of brothers and sisters living together would seem to destroy the pairing instinct as between themselves. There is no avoidance practised as between a man and the girl for whom he is paying bride price, neither does the girl "go for bush," if she should happen to meet her intended husband. On the contrary, from the time the girl is quite small the intended husband gives her presents at intervals, and, as soon as she is old enough, he may have connection with her, but until the girl is properly married there is no restriction placed upon her promiscuous sexual intercourse with other men, any children born before marriage by a free-born girl belonging to the father. As an example of the native attitude towards incest I have obtained from a trustworthy source the following two incidents which show that in Calabar incest was treated as a very serious offence:—

(1) Many years ago, at Calabar, a woman who was envious of the amount of money which her son gave to different girls for their favours, induced him to sleep with her instead and made him give her the money. This went on for some time until it was noticed that the boy was frequently seen coming out of his mother's room in the early morning. He was therefore called to the Egbo house and questioned, the mother also being made to appear.

The boy then stated that his mother had induced him to sleep with her instead of going with other women, and that she always took money from him. The boy was found guilty by the people, and as incest was strongly against their native custom, he was tied up to a post in the Egbo house and killed.

(2) Some years after the above-mentioned event, there was a rich chief in Calabar who was in the habit of sleeping regularly with his daughter. Eventually the chief put her in the family way, and when she was questioned the girl told the people that her father had been sleeping with her for some time and that she had conceived by him. She also complained that her father would not allow her to marry anyone. The chief admitted having had connection with his daughter, and the people wished to punish him in accordance with their custom, but were not allowed to do so; he was therefore disgraced in the following manner:—The man was placed in a canoe with a large bell tied round his waist. There was a string attached to the clapper of the bell which was held by his daughter, and she rang the bell all the time. The chief was also rubbed all over with charcoal, and feathers were stuck in his hair as if he were a thief; he was then paddled in a canoe to all the seven towns and was paraded round each town.

In every town he went to he had to tell the people that he had had connection with his daughter, and had to beg them not to kill him. This was done in order to shame him before everyone.

The girl died shortly afterwards in childbirth, and the man never joined his company again or attended any play. He died two years later in disgrace.

The dates and the names of the parties concerned were given to me, and the degradation of the chief mentioned in Incident 2 was actually witnessed by my informant.

E. DAYRELL.

PROCEEDINGS OF SOCIETIES.

Anthropology.

British Association.

The annual meeting of the British Association for the Advancement of Science was held at Portsmouth, from August 30th to September 6th, 1911. **95**
Section H (Anthropology) met under the presidency of Dr. W. H. R. Rivers, F.R.S., who in his presidential address, after reference to the differences existing between various schools of the science, dealt with the importance of ethnological analysis as a precedent of evolutionary speculation in the study of culture. The address will be found in full in *Nature*, Vol. 87, p. 356, and in the Report of the British Association.

The following is a brief summary of the papers communicated to the sections. The place in which papers are to be published in full, so far as known at present, is given in square brackets.

PHYSICAL ANTHROPOLOGY.

The late J. R. MORTIMER.—*Notes on the Stature, &c., of our Ancestors in East Yorkshire.*—During the author's excavations of over 300 burial-mounds and cemeteries in East Yorkshire, remains of 893 bodies were obtained of the Neolithic and Bronze periods, but as 322 of these had been cremated, 571 only are available for detailed measurements. Of these, 35 were long-headed and had an average stature of 66 inches, 29 had short skulls and averaged 64·3 inches in height, and 40 had skulls of an intermediate form and averaged 64·4 inches in height. The greatest stature in this series measures 72·8 inches, and the lowest 56·4 inches.

During the early Iron Age the inhabitants possessed more uniformly long skulls, but were physically much inferior to their predecessors. Of 59 skeletons, 42 had long heads and an average stature of 62·5 inches, 2 had short heads with a computed height of 61·9 inches, while 14 were intermediate in type and averaged 63·2 inches. The skeletons of the Romano-British period were not so plentiful, but much resembled those of the early Iron Age, from which they probably descended.

Of the 61 Anglo-Saxon skeletons measured, 31 had long heads, with an average stature of 65·7 inches; 7 had short heads, with an average stature of 64 inches, and 23 had skulls of an intermediate type, and had an average stature of 63·6 inches. [*The Naturalist.*]

PROFESSOR C. J. PATTEN, Sc.D.—*The Interpretation of Division of the Parietal Bone as observed in the Crania of certain Primates.*—Unless we can get further evidence from the condition of the contained brain we are much handicapped in attempting to put forward an interpretation as to the causes of parietal division. This is especially so where in the dry skull pathological conditions (perhaps at an earlier stage of development more apparent) are only faintly discernible, and where they may be said to have passed almost without a line of demarcation into what one might conveniently term a condition of disturbed *morphogenesis*. However, as many specimens of dry skulls, *minus* their brains, recently examined afford fairly positive evidence of an abnormal process of development, the trend of opinion is that the supposed morphological significance assigned to the segments of divided parietals, together with the supposed atavistic value attached to the same segments, are hypotheses which are losing ground.

A. KEITH, M.D.—*Cranium of the Crô-Magnon Type found by Mr. W. M. Newton in a Gravel Terrace near Dartford.*—Although the Crô-Magnon race was widely distributed in France towards the end of the Glacial period, no remains of this race have yet been found in England at a correspondingly early date. From the fauna which accompanied the Crô-Magnon race one infers that its period corresponds to the excavation of the Thames Valley below the level of the 60-foot terrace. The cranium described was found in 1902 during excavations in a pit in the gravel terrace on the west side of the valley of the Darent, a mile above Dartford. The gravel excavated forms a stratum 18 feet in thickness over the chalk. The level of the terrace is 83 feet O.D., and may be regarded as contemporary with the 60-foot terrace of the Thames Valley. The cranium was not seen *in situ* but was found in a fall which had taken place from the face of the pit, after the workmen had left for the night. Mr. Newton examined this face of the pit both before and after the fall, and there was no evidence that the stratification had been broken as by a burial. The skull was believed to have been embedded in a "pot-hole," which was situated about 9 feet from the surface. Unfortunately the geological evidence as to the antiquity of the cranium is altogether incomplete.

The condition of the skull is not what is expected in a specimen of great antiquity; the bones are well preserved, not mineralised, and yet it bears evidence of having been embedded in the gravel over a great length of time. A small perforation on one side has admitted the moisture of the soil, which has worn in the interior of the cranial cavity a rut over 2 mm. deep. The cranium is of the Crô-Magnon type; its length is 207 mm.; its breadth, 150 mm.; its height, 116 mm.; its capacity, 1,750 mm. Unfortunately the face has perished so that we cannot rely on the further confirmatory evidence of the characteristic orbits and maxillæ.

A. KEITH, M.D.—*Remains of a Skeleton from the 100-foot Terrace at Galley Hill.*—The remains were found in 1883 or 1884 by school boys at a depth, it is believed, of about five feet, in the face of the terrace gravel which was being worked at a distance of fifty yards from the spot where the skeleton of the Galley Hill man was found some four or five years later. The characters of the skull and bones give support to the probability of the bones being those of palæolithic man of the Galley Hill type. The skull is long (199 mm.), narrow (140 mm.) and has many of the characters of the race. The calvaria is thinner than in the type specimen, varying from 6 to 7 mm., and, although giving a metallic resonance when struck, is not mineralised to the same extent as in the type specimen. The calvaria, although broken, is not distorted, and bears not only in its history but also in its features, the same relationship to the type specimen as the second Brunn cranium bears to the first Brunn specimen. It answers very well to our conception of the female type of the Galley Hill race. It may be regarded as probably authentic and of the same age as the upper terrace of the Thames Valley, but before it can be accepted as such the confirmatory evidence of further discoveries is necessary.

A. KEITH, M.D.—*Fossil Bones of Man discovered by Colonel Willoughby Verner in a Limestone Cave near Ronda, in the South of Spain.*—During the winters 1909-10 and 1910-11 Colonel Willoughby Verner explored a large and unknown lime-stone cave at Ronda in the south of Spain. On the walls of the cave he found drawings, some of which are similar to the crude art of the caves in North Spain. In the superficial strata of the floor he found the remains of the pig and goat with parts of human thigh bones, all coated with a thick layer of stalagmite. Fragments of a primitive type of pottery were also found. In a deeper and presumably older part of the floor he discovered the fragmentary remains of a

human skeleton of a peculiar type. The bones are mineralised and were embedded in stalagmite.

An examination of the parts show that they belonged to a man of about 1480 mm. in height (4 feet 10 inches), of stout and muscular build. Although corresponding to the Bushman in stature, he differs from that race in many characters of his skeleton; in the points wherein he differs from the Bushmen he agrees with the early Neolithic European races, but he possesses certain peculiar features which distinguish him from both of these and from all modern races. Beyond the mineralised condition of the bones, their peculiar features and the remains of an apparently extinct form of ibex found with them, there are no means of estimating the degree of antiquity of this peculiar Ronda type of man. Nothing is known of the physical characters of the artists of the Spanish caves. It is possible that the man discovered by Colonel Verner may prove to belong to the artist race.

H. N. DAVIES.—*Notes on Human Remains of Ancient Date found at Weston-super-Mare.*—The remains were found at a depth of eight feet on the shore line, now a quarter of a mile inland, of an ancient bay. They were in a position of rest; one leg being slightly drawn up, and the head resting on the right hand. No traces of clothing, weapons, or implements were found.

The supraciliary ridge of the skull is prominent, and the occipital region protuberant. The transverse arch is well rounded, and the antero-posterior curve slightly depressed in the frontal region, hollowed in the occipital region, and regular in the parietal region. The orbits are broadly elliptical. The lower jaw is very square, and the chin square.

Among the measurements obtained were: *Skull*—Max. antero-posterior length, 198.4 mm.; max. transverse breadth, 147.6 mm.; bizygomatic breadth, 138.1 mm.; orbital height, 44.4 mm.; orbital breadth, 35.0 mm. *Femur*—Max. length, 482.6 mm. The calculations for stature give 1778.0 mm. (Beddoe) or 1719.0 (Manouvrier). *Indices*—Cephalic, 74.40; facial, 117.57; orbital, 78.60. Although the gnathic index is not exactly ascertainable, the skull is certainly orthognathous.

Finds of prehistoric interments are frequent on the southern slope of Worlebury, which is the site of an extensive prehistoric settlement. All the skulls from the site are dolichocephalic with indices ranging from 72.0 to 74.0, but they have weak pointed lower jaws, slight supraorbital prominences and squarish orbits. They belong to the Iberian types, differing markedly from the present specimen. Though it is impossible to state the age of this interment, it may be that of a later prehistoric immigrant, or of Roman, Saxon, or Dane.

Anthropometric Investigation in the British Isles.—Report of the Committee.—It is satisfactory to note that the scheme embodied in the 1908 report is being widely adopted. The Australian Association for the Advancement of Science has resolved that it be used in all anthropometric work, including the extensive and very complete survey of the school children of Victoria now being organised.

The Committee hopes to come to an agreement with the German and Vienna Anthropological Societies to secure uniformity in methods of measurement.

H. PEAKE.—*Suggestions for an Anthropological Survey of the British Isles.*—This paper advocated a survey of the British Isles and the production of a number of maps on the 1 inch scale, accompanied by memoirs, illustrating all phases of human activity, or conditions by which they may have been influenced.

It is proposed that a society should be formed governed by a council consisting of the principal experts in the various subjects to be dealt with, and that the country be divided into a number of districts or geographical units, each containing about 200 square miles. That in each unit a registrar be appointed to co-ordinate the work.

in that area, and that those engaged in research be encouraged to compile maps and memoirs, either of one unit from several points of view or of several contiguous units from one point of view. That the country be divided eventually into several large natural regions consisting of several counties, and that when all the maps and memoirs relating to one particular subject in all the units of a region have been completed a monograph should be published, in which the work of all contributors should be acknowledged.

JOHN GRAY, B.Sc.—*An Imperial Bureau of Anthropology: (a) Anthropometry.*—The Royal Anthropological Institute presented to the members of the last Imperial Conference a memorial asking for their support in the establishment of an Imperial Bureau of Anthropology. The object of this bureau would be to direct and control the collection and collation of important data about the physical and mental characters of the many races living within the confines of the British Empire. The constitution of the bureau would be representative.

Such an institution was recommended by the Physical Deterioration Committee in 1903, and has received the approval of the leading statesmen of all parties, but has not yet received any financial support. Germany, Denmark, the United States, and other countries have adopted many of the recommendations of the scientists of this country; in Great Britain their value has yet to be fully recognised.

ETHNOGRAPHY AND ETHNOLOGY.

T. C. HODSON.—*An Imperial Bureau of Anthropology: (b) Ethnography.*—The purposes which such a bureau would serve are (1) to formulate standard methods of anthropological and anthropometrical investigation; (2) to assist Departments of Government, such as the India and Colonial Offices in London, the Departments of colonial administrations which are charged with the details of the administration of relations with aboriginal tribes as well as private bodies and individuals with expert advice whenever any new anthropological investigations are undertaken or are in contemplation, to indicate areas where such investigations can profitably be conducted and to assist in the organisation of such investigations; (3) to communicate directly or through local committees with active workers in the field, to assist them with information as to the progress of similar investigations elsewhere, and as to the results of previous investigations whenever an area is resurveyed; (4) to collate and to publish in standard form the reports of investigations and the numerous anthropological data received from time to time from local correspondents throughout the empire, to distribute such publications to the various governments and government departments concerned, and to public and private bodies and persons concerned in anthropological investigation; (5) to publish periodical reports under competent editorship dealing with the progress of anthropological knowledge and of anthropometry which would be capable of collation with the decennial census reports.

W. CROOKE, B.A.—*The Reverence for the Cow in India.*—The respect and affection for the bull and the cow shown by many pastoral and agricultural tribes does not suffice to account for the passionate reverence shown to the cow in India. The animal is worshipped at various domestic rites, the use of beef is rigidly prohibited, and riots have been caused by the Muhammadan custom of slaying a cow at one of their festivals.

The literary evidence proves that the bull and cow were recognised as sacred animals from the Indo-Iranian period. The sanctity of the animal is proved by the wide diffusion of taboos connected with milk and other products of the cow.

While she was revered the cow was, in the Vedic age, habitually sacrificed, and her flesh was consumed by the worshippers. But Professors W. Robertson Smith and J. G. Frazer have pointed out that the killing of the sacred animal and the eating of its

flesh was a mode of gaining sacramental communion with the divine animal. The view that among the early Hindoos beef eating was generally practised merely from the desire for this special food may be dismissed.

From an examination of the facts the conclusion suggested is, that while its claims to veneration were partially ignored by Buddhism, for various reasons the cow came to be recognised as the specially sacred animal of the Brahmans. On the rise of the neo-Brahmanism it was associated with the work of the missionary ascetics with the cults of Siva and Krishna, and was adopted in various domestic rites conducted under Brahman superintendence.

PROFESSOR HUTTON WEBSTER.—*On the Origin of Rest Days.*—The custom of refraining from labour and other activities is by no means unknown to peoples of primitive or archaic culture. Communal rest-days may be studied among such contemporary peoples as the Dyaks of Borneo and the Nagas of Assam. They were a constant feature of old Polynesian life, particularly among the Hawaiian Islanders, whose *tabu* periods are well known. It would seem that in these regions taboos imposing various sorts of abstinence are declared at critical occasions, such as planting and harvesting, after an earthquake or a pestilence, very frequently after a death, at the changes of the moon, and at other times of crisis. The regulations are to be regarded primarily as protective and conciliatory measures, but they appear also to be sometimes considered as of compelling power over evil spirits. It is probable that the anthropological data may help to explain, on the one hand, the familiar phenomenon of "unlucky days," and, on the other hand, the Sabbatarian regulations found among the Romans, the Babylonians, and the Hebrews.

MAJOR A. J. N. TREMEARNE, B.A.—*Some Notes on Hausa Folklore.*—Almost every well-known animal and nearly every trade or profession are represented in the folk-lore, of the Hausas. After each account the narrator excuses himself for his untruths by stating that the story has been told in the name of the spider. The desire of motherhood is strongly implanted in the Hausas, and even abnormal children are welcome, though it is doubtful if they were well treated in actual life. The first child is often known by a nickname, and wives must not mention the names of their husbands. There were sacrifices of young girls to a water-god, to prevent a flood, the victim being said to marry him. The Magazawa still worship various spirits. Differences in rank and species are clearly recognised: a poor man "dies," but a chief "is missing;" a man "is lame," but a horse "has no leg." A blind man is very cunning. To compliment a woman on her looks may bring misfortune upon her. A figure-target set up in the barracks at Omar was objected to as it would harm the police and their wives by sympathetic magic, and by the evil eye. There is a peculiar institution known as *Bori*, which was at first a treatment for insanity, but is now employed mainly by people of loose morals. The performers apparently become hypnotised by the music of a violin, and imagine themselves to be other persons or even animals. The *Masubori* form a sect with its own rulers, to which there is a regular form of initiation.

C. W. HOBLEY, C.M.G.—*Some Religious Beliefs of the Kikuyu and Kamba People.*—The term *thahu* is a condition into which a person may fall if he or she commits certain forbidden acts, breaks certain prohibitions, or again it may be the result of certain circumstances over which the victim has no control. One important fact to be remembered is that the incidence of any particular *thahu* often depends upon the circumcision guild to which the person belongs. There is also another form of curse, called a *Kirume*, which can be inflicted by a dying man, the general idea being that a dying person can lay a curse upon property belonging to him or can lay a curse upon another person, but only upon a member of his own family.

For example, the head of a village can lay a curse upon a plot of land and lay down that it is not to pass out of the family or dire results will ensue. In some cases the *thahu* curse affects the hut.

The ceremonial which takes place on the occasion of a death shows how closely the Kikuyu tribesman is bound down by the ritual of the guild to which he belongs from early years up to death.

Another important phase of native life is the procedure which has to be adopted in the case of a murder. Until the ceremonial has been completed, no member of the murdered man's family can eat food out of the same dish or drink beer with a member of the family of the murderer. It has been discovered that the power of the "evil eye," which is so widespread in south Europe, extends to Kikuyu and Ukamba. Certain people in the tribes are believed to be born with it; they can, however, neutralise its evil effects by ceremonially spitting upon the object supposed to be afflicted or to be in danger.

One clan of the Kikuyu tribe, called the Ethaga, are supposed to possess magical powers; in fact, they are classed as a family of wizards. Some are supposed to have power over the rain; others can kill people with their magic, can lay a curse upon a thief, and can place spells upon patches of forest to prevent people from cutting it down.

In travelling through Kikuyu one will occasionally meet a young man carrying a rattle made of a gourd ornamented with cowries and inscribed with devices; the owners sing songs about the devices on these gourds. The singer commences to sing about the design at the lower end of the gourd, and gradually works his way through the various patterns, singing a verse about each. If he makes three mistakes and his accuracy of the interpretation of the pictographs is challenged, his gourd becomes forfeit to the challenger.

C. G. SELIGMANN, M.D.—*The Divine Kings of the Shilluk*.—The Shilluk kings trace their origin to Nyakang, the semi-divine hero who, with a comparatively small band of followers, took possession of the present Shilluk territory, and founded the Shilluk nation. The genealogy of the royal family shows that twenty kings belonging to twelve generations intervene between Nyakang and Kwadke, the first king to be killed by the Turks.

The majority of Shilluk think of Nyakang as having been human in form and in physical qualities (though, unlike his more recent successors, he did not die, but disappeared), but there are also legends of his descent from a crocodile maiden. The holiness of Nyakang is especially shown in his relation to Juok, the formless and invisible high-god of the Shilluk, who made men and is responsible for the order of things, for it is only through Nyakang that men can approach Juok, performing the sacrifices to Nyakang that cause him to move Juok to send rain.

Nyakang manifests himself in certain animals, as do the spirits of the dead Shilluk kings, who from one point of view are considered identical with Nyakang, for they incarnate his divine spirit. This belief appears to have led to the ceremonial slaying of the king when he becomes ill or senile, lest with his diminishing vigour the cattle should sicken and fail to bear their increase, the crops should rot in the fields, and man, stricken with disease, should die in ever-increasing numbers.

B. MALINOWSKI.—*The Economic Function of the Intichiuma Ceremonies*.—The way in which man works at a low level of culture differs especially from economically productive labour in psychological conditions. Economic labour must be systematic, continuous, or periodic; it requires forethought and pre-supposes organisation.

If we examine the Intichiuma ceremonies of the Arunta tribe (and some of the other tribes of Central Australia) we find that the work accomplished in these

ceremonies is the result of collective and organised activity, as it is performed by the local group as a body under the lead of the *alatunja* or headman. It is to a certain extent regular and periodic, and connected with the seasons; it always evidences forethought, and in certain cases it has a definite practical object.

C. M. BARBEAU, B.Sc.—*The Bearing of the Heraldry of Indians of the North-West Coast of America upon their Social Organisation.* [MAN.]

A. C. HADDON, Sc.D., F.R.S.—*The Present Position of our Knowledge of Totemism.*

A. A. GOLDENWEISER.—*An Interpretation of Totemism.*—All the various individual features of totemism occur within as well as without totemic complexes, and their psychological character as well as their genetic derivation display great variability. Consequently all attempts to characterise totemism by a more or less definite set of features must needs be artificial. The distinctive characteristics of totemism are not the individual features, but the relation into which they enter. The problem is one of secondary association. In all totemic communities we find a differentiation of a group into definite social units—clans—which are distinguished by a set of homologous features, different in specific content, but identical in form. These features may be few or many, and include clan and individual names, spiritual beliefs, myths, rituals, material possessions, songs, dances, social regulations, prerogatives, &c. In a vast majority of cases these features are hereditary in the clan and form a totemic complex. Before ethnologists can progress much further in the investigation of totemic phenomena, a most careful analysis of the content and nature of totemic complexes becomes imperative.

The problems involved are manifold. In the totemic complex there is considerable variability, both as to the number and the character of the individual features. It is necessary to attempt to reconstruct the process of the association of these various features, and of their socialisation within the limits of each one of a number of definite and similar social units. The mutual relation of the features at any given period in the development of the groups is another problem. A preliminary survey of the data discloses a tendency of one or another or some few features to assume a central position in the complex, thus lending a specific colouring to the entire culture of the group. Among the tribes of the north-west coast of America the cycle of ideas associated with the guardian spirit and the representation of totemic animals in art have become such dominant features. Among some Bantu tribes of Africa, on the other hand, two features of a very different order seem to occupy an equally prominent position. These are the tabu on the totem, and property rights in land associated with totemic clans. The totemic complexes of Central Australia, again, centre around the magical ceremonies for the propagation of totems, and the beliefs of the natives in a spiritual connection between the clansmen and their totemic ancestors.

The specific functions carried by the various social units embraced in a totemic complex also claim our attention. As to the relative importance of the clans in their respective social organisations, witness the contrast between the north-west coast of America, where the sharply-defined clans practically carry the entire culture of the group, and the tribes of Central Australia, where the clan is a loose social aggregate with naught but common ceremonies and spiritual beliefs to determine its solidarity.

Finally, the most fundamental, and in a sense the most significant, problem of all is an intensive analytical and synthetic interpretation of the entire set of socio-psychological conditions which make possible the appearance of phenomena such as totemism. Of the possible results of such a study we have but the faintest adumbration.



FIG. 1.—COPPER BRACELETS *IN SITU*.

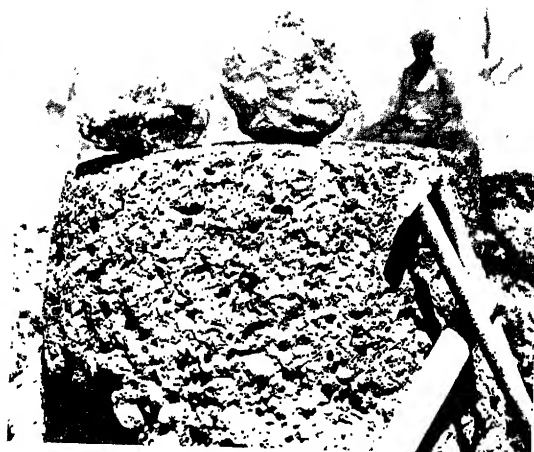


FIG. 2.—TWO SKULLS.

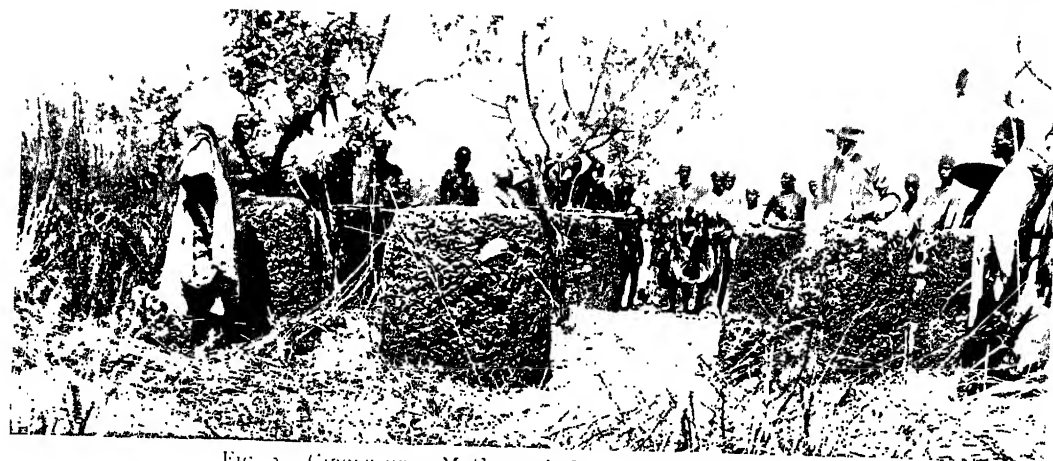


FIG. 3.—CIRCLE NEAR MCCARTHY'S ISLAND BEFORE EXCAVATION.

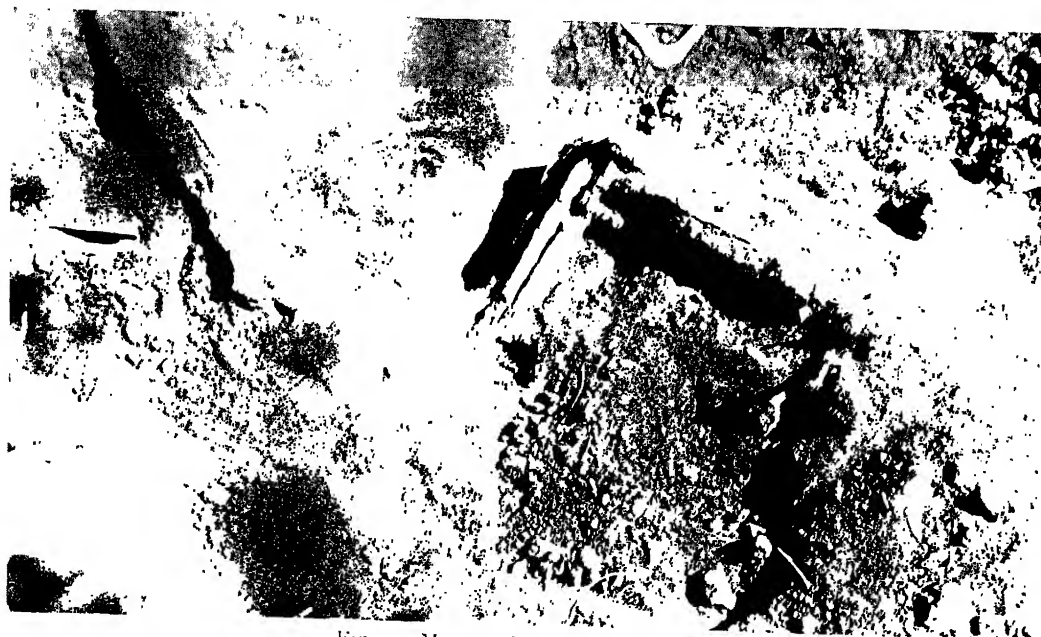


FIG. 4.—MASS OF FLEXED LEG BONES.

STONE CIRCLES IN THE GAMBIA.

ORIGINAL ARTICLES.

Africa, West.

With Plate M.

Todd: Wolbach.

Stone Circles in the Gambia. *By J. L. Todd and G. B. Wolbach.*

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The following notes contain the particulars which we gathered concerning the stone circles in the Gambia.

The stone circles which have been seen in the Gambia by ourselves and by Mr. Ozanne occur principally on the north bank of the river. M. Lanzerac, the French resident at Maka, states that there are many circles in an area extending from the district of Saloum in the west to the Falémé river, an affluent of the Senegal river, in the east. On the north side of the river we have seen them from Maka in the east to N'Jau in the west, and in 1903 one circle and a few detached stones were seen on the south bank of the river near Kudang.

During our recent expedition to the Gambia we asked in every town which we visited if there were circles in the neighbourhood. Places in which circles existed, or where natives knew of any, are mentioned below.

In the district of Sandugu circles are said to exist at Changali, near Misera, in the territory of a chief called Gimmamang; other circles exist near them at Dasilimi. Near Lammin Koto there are several circles; we opened one of the largest of these. About 600 yards to the south-west of the circle excavated by us is another circle which was opened by Mr. Ozanne some years ago.

Circles are said to exist at Kaleng, not far from McCarthy's Island, and single stones occur at Jamarli and also near Kai-ai.

We saw two circles in the bush about half a mile to the north of Gassan. There are two stone circles not far from Jallokunda. Others are said to exist at Buntung, while there are said to be odd stones near Kussassa. Others again are said to be near Nianimaru and near Ballangar.

The circles at Maka were peculiar amongst those seen by us, in that there were more single stones outside the circles than was usual. M. Lanzerac has opened two of these circles and has found in them only traces of bone.

None of the natives know anything of the origin of the stones. The Mandingo, who now inhabit the territory where they occur, say that the stones were in the country when the Mandingo first came to it. There is no special name for the circles; they are called by the ordinary Mandingo name for stones—that is, *Bero*. At present the circles and stones have absolutely no significance. The natives do not use them as places for praying nor for landmarks; neither do they generally believe that they were used for tombs. Some persons, particularly among the better educated people, believe that the Portuguese made the circles, and that some of those who died in the Gambia are buried within them, together with their belongings. When questioned concerning the circles, most of the natives say, God or the people of the olden times put them there.

It seems probable that the stones were cut and placed by some race which held the land long before the Mandingo appeared. It is certain that those who placed the stones had more knowledge of stoneworking than the Mandingo have at present. They also had considerable aptitude in transporting heavy weights, for, as at Lammin, it must have been necessary for those who built the circles to bring the stones composing them a distance of at least two miles.

Suntokomo, the paramount chief of Lammin, told us that the people who preceded the Mandingo in the country often made "Jalang" sacrifices of black animals of goats, sheep, horses, or cattle, before going to war, and that years ago the Mandingo sacrificed animals in much the same way.

These sacrifices were sometimes made near, or on, one of the stones of a circle.

He told us, too, that those who were about to make war often buried, near one of the stones, a mixture of flour and water in which was placed a spear-head. From the behaviour of the things buried an augury was drawn concerning the success of the enterprise projected. Suntokomo said that those who had held the land before the Mandingo were not Mohammedan.

It is not many decades since this territory came under British control. Before that, Suntokomo had considerable power, and he said that he had subjugated all the small towns near him. Certain Laobé towns had successfully resisted him, and he ascribed their successful resistance to the strength of the "Jalang" which they had made. He said that he had seen the Laobé make a narrow hole in the ground; in it they placed a woman upright and buried her alive. This, like the sacrifices and the burying of flour and water and spearhead, was a "Jalang."

From the type of the spearheads, which are much like those at present in occasional use amongst the natives, and from the fragments of pottery, which are ornamented, as are the pots daily employed by the natives, we have thought that perhaps the bones and other articles found within the circle may be the remnants of a similar "Jalang."

It is certain that Suntokomo had no idea that persons had been buried within the circle. He insisted at first that the bones found were the bones of animals,

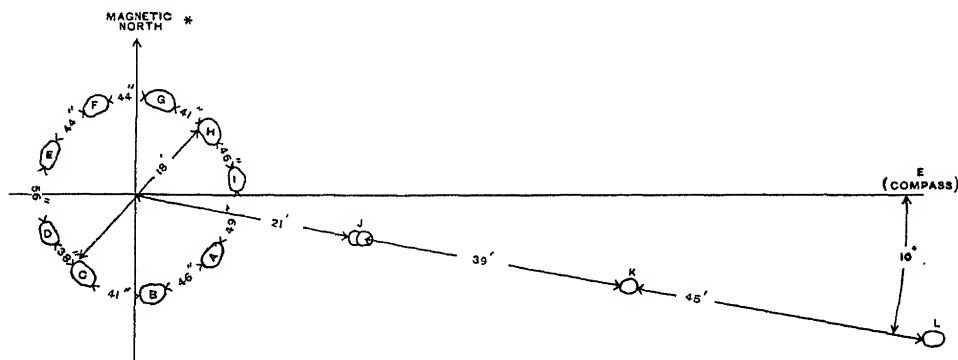


DIAGRAM OF CIRCLE EXCAVATED NEAR M_CCARTHY'S ISLAND.

and he was especially indignant when it was suggested to him that slaves and wives were sometimes killed and interred with a dead chief.

Four and a half days were spent in excavating one circle. Nineteen natives and three white men spent practically all their time in the work. Our experience has shown us that such a circle could not properly be excavated in less than ten days or a fortnight; the ground is so hard and the bones are so soft that progress is necessarily exceedingly slow. The excavation could only be undertaken in the dry season, because in the wet season the bones would be only paste, and because the natives would refuse to work at anything else but their farms at that time of the year. Those who attempt the investigation of these circles, must take with them implements, such as pick-axes and shovels for removing, especially, the superficial layers of earth. They would also find small bellows for blowing away dust, very convenient.

The circle excavated was $1\frac{3}{4}$ miles north of the Gambia river opposite the station at McCarthy's Island. The circle was outlined by nine large pillars of volcanic ironstone (Fig. 3, Plate M). The dimensions of these stones are fairly uniform, with the exception of one, stone F, the position of which is indicated on the above diagram. In a line directed ten degrees south of east as determined by a small

* True north is 18° E. of magnetic north.

pocket compass, are three similar stones. The distance and dimensions are given in the diagram. The excavation was begun by digging a trench three feet wide, extending across the circle from east to west, the diameter being 18 feet. After the first bones were found the trench was abandoned and the whole area of the circle was excavated simultaneously. The following objects were found:—

1. In almost the exact centre, six inches below the surface, an earthenware jar, which was in fragments but held in position by the earth it contained. This jar was about two feet in diameter and one foot six inches deep with an inturned lip.

2. A spear head with socket, not barbed. Found midway between the centre and periphery of the circle east of the centre, 26 inches deep, in an upright position, point down.

3. Two human femora crossing the trench diagonally west of the centre at a depth of 34 inches. It was impossible to remove these bones entire.

4. A skull at base of stone A. 36 inches below the surface of the ground. The position of the vault and the inferior maxilla gives the position as lying upon its right side, base towards the centre.

5. A skull between stones A and B, 25 inches deep.

6. A skull at base of stone C, 42 inches deep. The skeleton belonging to this skull lies on its left side, feet directed towards north-west along the edge of the circle. One small spear-head was found embedded in the earth at the base of the skull.

7. A bunch of fourteen copper bracelets (Fig. 1, Plate M) between stones B and C, 38 inches from the periphery of circle. In contact with several of the bracelets is a small piece of greenish-stained fragile woven material. Apparently a bunch of bracelets lies in relation to the right side and possibly the hand of a skeleton lying radially feet towards the centre, head not found, but probably near the base of stone C.

8. A single bracelet on the arm encircling the lower end of the radius and ulna of a skeleton parallel to, and lying to the west of, the skeleton mentioned under 7.

9. Three skulls near the centre at a depth of 42 inches and 68 inches from the periphery, one from the unworn teeth is probably that of a child. One of these skulls, an adult, was preserved. Nothing could be learned of the position of the bodies connected with these skulls. Remains of vertebræ connected with one show that it probably ran towards the north-west.

10. A fragment of skull 46 inches deep, at a distance of 42 inches inward from stone D.

11. Two skeletons with skulls, lying parallel with heads at stone F, feet at stone E. The inner of the two skeletons is lying upon its right side. The other one probably also upon its right side.

12. At stone I a mass of at least six flexed legs (Fig. 4, Plate M), femora and tibiae, the former running radially, the latter at right angles directed towards the south.

13. At stone H a skull and some long bones, this body probably laid radially.

14. Stone A, long bones running radially.

15. A barbed spear-head without socket, beneath the skull found at stone A.

16. Two spear-heads without sockets but barbed, found beneath the skulls at base of stone F.

17. Two spear-heads beneath the skull at base of stone H, not barbed, one with a socket.

18. A second skull at base of stone A, 46 inches deep, 24 inches inwards towards the centre.

NOTE.—The positions of spear-heads mentioned in 16 and 17 indicated that the shafts were placed beside the bodies near which they were found.

The character of the country in which this circle and several others were situated, is that of a plain, sparsely wooded, and covered with tall grass. This plain continues for many miles, towards the west; to the east and north are ironstone ridges. The soil throughout the depth excavated was red in colour, extremely hard and porous; when moistened it formed an extremely diffuent and tenacious mud. The character of the soil is shown in the earth which accompanies the skulls.

After the excavation was completed, three stones, A, G, and I, were completely excavated. The shape is that of a cylinder, oval in cross-section, slightly flattened on the inner surface, and slightly tapered towards both ends. Tops and bottoms are flat; all surfaces have been smoothly dressed.

The stones in this circle are rather larger than those in most of the circles. The smallest of the stones seen in other circles measured about 12 by 14 inches in diameter and stood out of the ground for three feet. The heaviest stone seen was a single one, which measured 36 by 40 inches in diameter and stood about 6 feet out of the ground. The longest stone seen was one which had fallen down and was at least 9 feet in length. It was comparatively slender and measured about 14 by 20 inches in diameter.

The particulars given of our findings are the bald statements of what we observed. The ground was so hard and our time was so limited that it was found impossible to ascertain the position of the bodies to which the bones belonged. It was certain, however, that several of the bodies had been laid around the periphery of the circle, while others had been placed radially. It is probable that no large implement or other article was overlooked, and it is probable that we had the opportunity of finding everything which had been deposited in the circle, for we excavated until no trace of bones remained.

J. L. TODD.

G. B. WOLBACH.

[NOTE.—The human remains were firmly enclosed by earth, built in and round them by white ants (Termites). The crania had become softened so that they were compressed and flattened, as if made of soft clay, and so friable that it was impossible to restore or preserve the fragments. Plastered to the head were bones of the shoulder showing that the heads had not been detached from the bodies. At least two skulls were represented, and some teeth evidently represented a third subject. The teeth, the characters of the cranial bones and palate leave little doubt of the race represented. The parts were typical of the Negro.—A. KEITH.]

DESCRIPTION OF DIAGRAM IN TEXT.

DIMENSIONS OF STONES.

A, 36" × 36"	height above ground	26"
B, 33" × 32"	" "	38"
C, 32" × 32"	" "	41"
D, 33" × 34"	" "	40"
E, 30" × 32"	" "	37"
F, 32" × 24"	" "	16"
G, 31" × 29"	" "	37"
H, 31" × 29"	" "	34"
I, 31" × 30"	" "	37"
Height, when excavated, of A is 71"		
" "	" "	G is 70"
" "	" "	I is 70"
J, inclines to E, 31" × 31" and is 65" high.		
K, small, upright, 16" × 16" and is 24" high.		
L, conical at top, is 18" × 18" and is 46" high.		

Egypt.

Murray : Seligmann.

Note upon an Early Egyptian Standard. By C. G. Seligmann, 97
M.D., and Margaret A. Murray.

A hitherto unexplained standard occurs upon the great slate palette of King Narmer found at Hierakonpolis in Upper Egypt. So many reproductions of this palette have been published that it is unnecessary to describe it at length or to figure more than that portion with which our argument is immediately concerned (Fig. 1). The undescribed standard is borne in front of the king, and separated from him only by an official with a wig or flowing hair, wearing a short loin cloth tied in front. This standard, which is preceded by three animal standards, represents an irregularly circular, slightly bilobed object, from which depends a streamer, in shape recalling a length of creeper, or rope, but obviously not representing cordage, as it lacks all indication of the strands which are realistically shown in the representations of ropes upon this palette. It is carried by a beardless man, while the bearers of other standards are bearded; we shall return later to the possible significance of this; meanwhile, we may endeavour to trace the modifications undergone by the object represented by the head of this standard. It occupies a

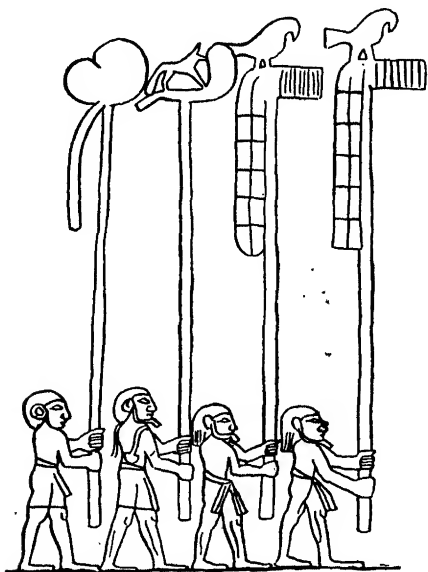


FIG. 1.—QUIBELL, *Hierakonpolis*, pl. xxix.

prominent position in the procession of the *Sed* festival of Narmer on the small mace-head from Hierakonpolis (Fig. 2). It is distinctly more elongated and more distinctly bilobed than upon the palette, but it obviously represents the same object, and is carried by a beardless man (the only clean-shaven standard bearer), and is preceded by the jackal standard, and this (as we shall see) is the regular position in the *Sed* festival occupied by this standard in the modified form in which it occurs from the twelfth dynasty onward.

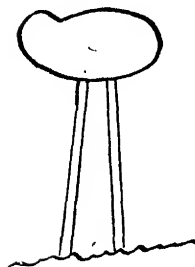


FIG. 3.—WEILL, *Sphinx*, XV, p. 17.

Among the sculptured fragments found in the temple of Neter-khet at Heliopolis are the remains of a representation of a *Sed* festival (Fig. 3). The standard is preserved and shows the object of a form intermediate between those of Narmer and that of the twelfth dynasty. The single streamer descends from the larger lobe of the object.

We are not aware of any other representations of this standard during the Old Kingdom, but in the twelfth dynasty we again find this sign in association with the jackal standard in the scenes of the *Sed* festival discovered by Professor Petrie below the palace of Apries at Memphis. The only two standards that occur in these sculptures are the jackal standard and

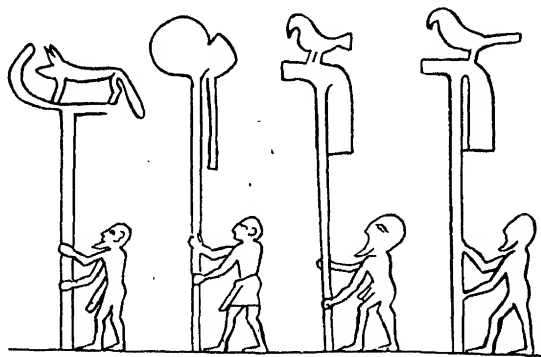


FIG. 2.—QUIBELL, *Hierakonpolis*, pl. xxvi, B.

that bearing the object with which we are now concerned; this has now become distinctly oval or pear-shaped owing to the incurving of the smaller lobe, so that the latter is outlined by a single turn of a spiral, and the notch is represented by the space between the upper edge of the object and the curve of the spiral; in other words, the standard becomes the object usually called the "joint of meat" (Fig. 4).*

This spiral end first occurs in the twelfth dynasty, but although there are a few examples in the eighteenth dynasty, it is not frequent till the Ptolemaic period.

In the twelfth dynasty the standard still retains the single streamer, though it is now transferred to the opposite side of the upright supporting the standard.

From this time onward the real meaning of the streamer is lost, and it is generally identified with the two ribbons which occur upon all standards alike, so that we find variations, such as two streamers at the back (Fig. 5), one at the side, two short ones close to the transverse bar, and two longer ones floating below, and in Ptolemaic times the ends are looped up in fantastic designs (Fig. 6). But even in late times the streamers may be single, as in the Ptolemaic sculpture in the Ashmolean Museum (Fig. 7), and in some of the scenes from the Festival Hall of Osorkon II. Coincidentally the

object represented by the head of the standard usually undergoes further changes giving rise to many varying forms, though a few representations recalling those on the palette and the

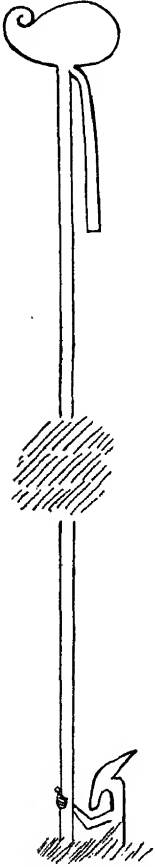


FIG. 4.—PETRIE,
Memphis, II, pl. v.

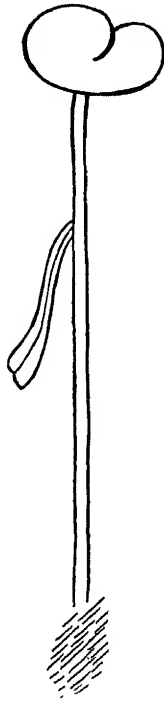


FIG. 5.—LEPSIUS,
Denkmäler, III, 51.

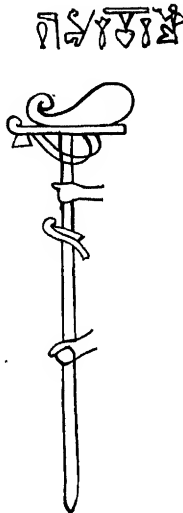


FIG. 6.—MARIETTE,
Dendereh, IV, 33.

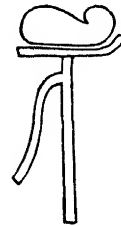




FIG. 7.—ASHMO-
LEAN MUSEUM.

mace-head still occur. Such are found in the time of Thothmes III at Semneh (Fig. 5), and even in Ptolemaic times, as shown by the example in the Ashmolean Museum (Fig. 7).

The standard is generally carried with the small end to the front, and in the

* This standard is sometimes wrongly called the ensign of Letopolis, owing to a confusion caused by the fact that both appear to be pieces of flesh. The earliest form of the Letopolite sign is in the tomb of Methen (Lepsius, *Denkmäler*, II, 3) where it is distinctly seen to be a joint of meat, with the bone still in it, laid upon the usual  upright "perch" on which the insignia of the nomes are always placed. Later examples show that this sign is the front leg of an ox, the *Khepesh* of the Egyptians , and is obviously entirely different from the object which we are now considering.

tomb of Rameses IV the object is coloured yellow, while the streamers are white with a black patch at the ends. This is one of the few instances of the colour being preserved, but, unfortunately, it cannot be taken as evidence of the colour of the object represented, for the accompanying standards are also coloured yellow, from which it seems that these are conventional representations in gold of the original objects.

We have been able to find two records of the sign upon papyri. In one of these it is coloured brown (Fig. 8), the other is a mere outline sketch in black (Fig. 9).

The earliest known standards are those on the palette and mace-head of Narmer, found at Hierakonpolis. The order is :—

On the palette (Fig. 1) : 1, bird ; 2, bird ; 3, jackal ; 4, "meat."

On the mace-head (Fig. 2) : 1, jackal ; 2, "meat" ; 3, bird ; 4, bird.



FIG. 8.—LEYDEN MUSEUM, PAPYRUS C 11 b.

These standards, together with the ibis standard, appear to have been peculiarly sacred. In processions of standards they generally lead the way or bring up the rear (according to the position of the king as heading or following the procession). When the standards are carried by priests, these special ensigns are often borne by the emblematic signs ☉ and ☿ , thus marking a sharp distinction between the early and presumably sacred emblems and the ensigns of the nomes.

The "meat" standard is usually carried by ☿ , a sign which as a hieroglyph has the double meaning of "strength" or "decay." The ☿ sign, which means "stability," occurs in the twenty-second dynasty (Naville, *Festival Hall*, plates IX, 1; XIV, 2); the ☉ , the meaning of which is "life," does not appear as the bearer of this standard till the Ptolemaic period.

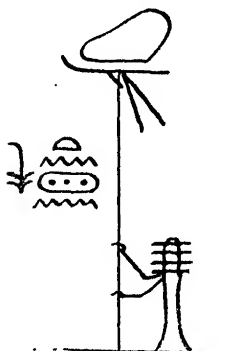







FIG. 10.—NAVILLE, *Festival Hall*, pl. ix, 1.



FIG. 9.—LEYDEN MUSEUM, LYKPAPYRUS 16.

The name of the standard* occurs, with one exception, only in Ptolemaic times. The exception—the earliest instance so far discovered—is the example in the *Sed* festival of Osorkon II of the twenty-second dynasty, where it is called ☿ (Fig. 10). The reading of ☿ is doubtful, unless it can be identified with ☿ , which reads HNW, the whole group then reading HNW N STN, "the *khenu* of the king." This reading is confirmed by the Ptolemaic examples (Rochemonteix, *Edfu*, II, 29, 59; Mariette, *Denderah*, I, 9, 13), where the name of the standard is written ☿ HNW N STN, "the *khenu* of the king."

* We are indebted to Dr. H. Junker for help and suggestions in the reading of the name of the standard.

The other forms of the name are  (Fig. 11),  (Fig. 12), and  (Fig. 13) $\overline{\text{HN}}$ STN, where the word *khen* or *khenu* is spelt out in alphabetic signs.* In these examples, the direct genitive is used, but the reading is the same, "the *khenu* of the king." The sign  is interchangeable with  HN, which appears to be spelt out also with H. The meaning of $\overline{\text{HN}}$ is "interior, inside, within" (hence the Coptic ?OYN); therefore the group can be translated "the inside thing of the king."

The significance of this standard has not hitherto been pointed out, yet its persistence from the beginning to the very end of the Egyptian kingdom, and its invariable association with the king and with certain other special standards indicate that the object it represented was of great and lasting importance. We believe that the clue is afforded by its very characteristic shape, which closely resembles that of one object of great significance among certain peoples of Central Africa. This object is the placenta, which plays a prominent part in the cult ceremonies of the Baganda.†

It must be remembered that it is not very long since the time, before Arab influence had made itself felt, when the Kings of Uganda, men of predominantly Hamitic blood, considered themselves the most powerful sovereigns in the world, and bowed to no other authority than that of their gods. Among these people "the after-birth was called "the second child "and was believed to have "a spirit which "became at once "a ghost. It was "on account of "this ghost that "they guarded "the plantain by

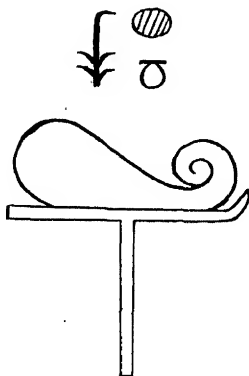


FIG. 11.—MARIETTE, *Dendereh*, IV, 21.

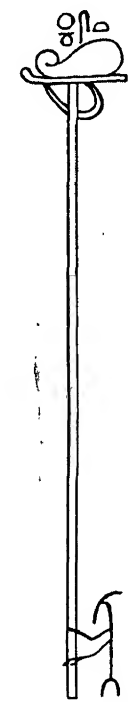


FIG. 12.—DE MORGAN, *Kom Ombos*, p. 65.

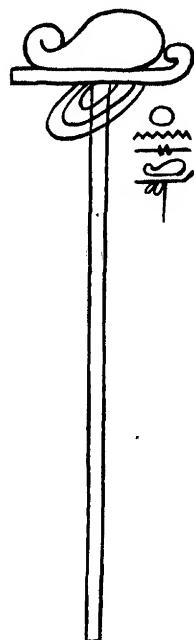



FIG. 13.—DE MORGAN, *Kom Ombos*, p. 342.

which the after-birth was placed, because the person who partook of the beer made from this plantain, or of cooked food from it, took the ghost from its clan, and the living child would then die in order to follow its twin ghost. "The grandparent, by eating the food or drinking the beer, saved the clan from "this catastrophe and ensured the health of the child."‡ But this practice was not universal, for some clans buried the after-birth in the house. Nor was the placenta the only part of the foetal apparatus external to the child's body that received special attention, for just as the jaw-bone (*lwanga*) was said to be the portion of the body to which the ghost of a man attached itself, so the ghost of a placenta attached itself


* At this late period the $\overline{\text{H}}$ and $\overline{\text{H}}$ are not carefully differentiated as in the early times.

† The sign  (Fig. 10) accurately indicates the outline of the placenta seen in profile, and is an excellent diagrammatic representation of a transverse section of the placenta, the dots representing venous spaces.

‡ J. Roscoe, *The Baganda*, p. 54.

to the stump of the umbilical cord (*mulongo*). Each placenta was called a child and had a ghost, but as it was born dead it was buried usually at the root of a plantain tree. (For the above information we are indebted to the Rev. John Roscoe, who not only has allowed us to use the proof sheets of his recent work, *The Baganda*, but has discussed with us a number of points which arose in connection with his paper published some years ago in the *Journal of the Anthropological Institute*. In what follows we have made full use of this account, making certain corrections and interpolations suggested by Mr. Roscoe, and notably substituting "umbilical cord" for "placenta" in a number of places.)

The umbilical cord (*mulongo*) of a prince is always preserved, for it has power to kill the offspring of royalty if not respected and treated with honour. On the birth of a prince the umbilical cord is dried and preserved, placed in a pot which is made for its reception, and sealed up; the pot is wrapped in bark cloths and decorated with beads, in olden times with various seeds which resemble beads; this is called the *mulongo* (twin) and has a house built for its abode in the enclosure belonging to the Kimbugwe, the second officer in the country, who takes his seat in all the councils of the state with the Katikiro (Prime Minister). The umbilical cord of a king was decorated and treated as a person. Each new moon, in the evening, it was carried in state wrapped in bark cloths to the king, and the Kimbugwe on his return smeared the decorated cord with butter and left it in the moonlight during the night. It was looked after by the Kimbugwe until after the king's death, when it was placed in a special shrine or temple called *malolo*, with the king's jawbone, *lwanga*, which is spoken of as the "king." The two ghosts, the one of the placenta attached to the *mulongo* and the other of the dead king attached to the *lwanga*, were thus brought together to form a perfect god, to whom offerings were made in the *malolo*. The *malolo* or temple is entirely different from the tomb in which the king's body is laid; indeed, the *malolo* is built some months after the tomb, often, it appears, at a considerable distance from the latter. The *malolo* is kept in repair by the state, while the interior and enclosure are looked after by some of the widows of the deceased king. Within the *malolo* is a *daïs*, covered with lion and leopard skins and protected by a row of brass and iron spears, shields, and knives; behind this there is a chamber formed by bark cloth curtains; here are kept the *lwanga* and *mulongo* to which the spirit of the dead king is attached, but they are placed upon the *daïs* when the departed king wishes to hold his court, or for consultation on special occasions.

This account shows that on certain occasions the umbilical cord, representing the placenta, was carried in state by a high officer, and also that the placenta was considered a twin of the king, conditions paralleled by the standard at Dendereh (Mariette, *Dendereh*, IV, pl. 32), where the highly conventionalised form shown in Fig. 14 is called , i.e., the child wearing the crown of Upper Egypt; in short it is there the royal child. There is thus the closest resemblance between the ideas of the Baganda relative to their king's placenta and that of the Egyptians, so that it may well be that the beardless man who is shown on the slate palette and the mace-head carrying the placenta standard is a high official corresponding to the Baganda *kimbugwe*, and distinguished from his colleagues by his shaven head and face.*

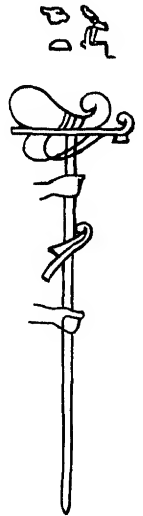


FIG. 14.—MARIETTE, *Dendereh*, IV, 32.

* In this connection it is worth noting that the lids of the so-called canopic jars are in the form of human heads in the twelfth dynasty, the period when they first came into use. In each set of four three are represented as bearded and one as beardless. The contents of these early jars have

There is no doubt, then, of the importance of the royal placenta among the Baganda, and, as we shall immediately show, it is also of importance among a people who have in their veins blood which is almost certainly Hamitic, and who may well be allied to the predynastic and protodynastic Egyptians. We refer to the Shilluk, whom one of us has had the opportunity of studying at first hand. There is a considerable infusion of non-negro blood in this people, for although they all have frizzly hair, the members of some of their aristocratic families have comparatively thin lips and noses, long faces, and high foreheads, which give them an appearance which is anything but negroid. Among these people no wife of the king bears her children in the royal village *fa ret* (literally "the place of the king"), but is sent to some other village, where she stays under the charge of the headman until her child is weaned. The after-birth is buried in the village, where the royal child lives and is himself at last buried; and should he become king he would, in the old days, have made his birthplace the royal village and have ruled his people thence.

Another African people, "the Swahili, "inter the placenta on the spot where "the delivery took place in order that "the child, through a mystic power, even "after it has grown up, may feel itself "continually drawn to its parents' house. "The cord is worn round the child's neck "for some years, and afterwards is buried "in the same place."*

Here, then, we have a highly suggestive African parallel, the value of which is much increased by the fact that the Shilluk rulers are divine kings who (until the last few years) were put to death directly they showed any sign of senescence or ill-health, as was probably the fate of the kings of the predynastic tribes of Egypt.†

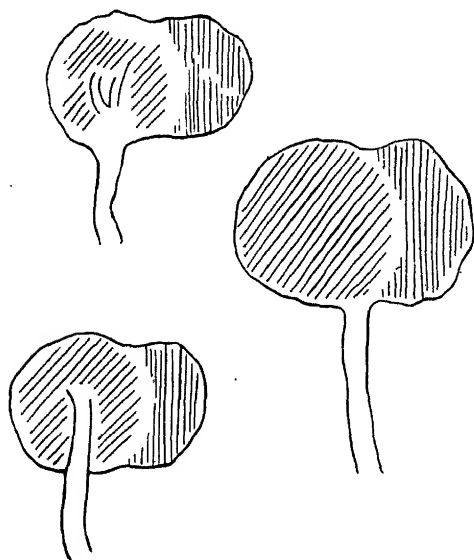





FIG. 15.

We may now return to the object portrayed on the palette and mace-head, and we must point out that not only is this of about the correct size (when compared with the figures of the standard bearers) but that it closely reproduces the outline of a fresh placenta with the membranes turned to one side, as is shown in the sketches of three fresh placentæ drawn for us by Mr. S. G. Shattock, and reproduced in Fig. 15. Further, the colour is approximately correct in the papyrus of Nesinekht-taui (Fig. 8), the surface of the normal human placenta being decidedly dark brown with only a tinge of red. Thus every morphological detail supports our belief that the standard head represents the placenta.

The connection between the standard and the infant king is shown in the name not always been examined by expert anatomists, but it might be worth examining the contents of the jars with the beardless head (Amset) to see if they contain placentæ.

* E. S. Hartland in *The Encyclopædia of Religion and Ethics*, Vol. II, p. 639. Art. "Birth" (Introduction). The belief that an intimate relation, which persists throughout life, exists between the after-birth and the child to which it has carried nourishment, is far from uncommon. It exists among peoples in every stage of civilisation in the Old World and assumes a great variety of forms. It is found in Australia, Torres Straits, and in Sumatra among the Toba Bataks who call the placenta the younger brother of the child. (Hartland, *loc. cit.*)

† Some account of the Shilluk kings will be published in vol. B of the *Fourth Report of the Wellcome Tropical Research Laboratories*, Khartum, under the title "The Cult of Nyakang and the Divine Kings of the Shilluk."

of the ensign as given at Denderah, where it is called  "the Royal Child" (Fig. 12). At this period  is the name of the Bubastite nome which had been divided from the primitive province of Buto, the latter after the division being called  Buto was the place where Horus (Harpocrates) the son of Isis, was born, and was therefore the spot where his placenta would be preserved.

Among the Baganda it is very evident that there are two "tombs" for every king, one for the royal body, the other for the reception of the royal placenta after the king's death. When we turn to ancient Egypt, the double burial-place for the monarch appears constantly. The earliest instance is that of the Step-pyramid of Saqqara, built by Neter-khet of the third dynasty, whose burial-place is at Bêt Khallâf. Sneferu, the last king of the third dynasty, is always mentioned in inscriptions as having two pyramids, both called *Kha*; only one is known as yet, that at Medum. Menkaura, of the fourth dynasty, has one pyramid called *Neter* at Abu Roash, and another called *Her*, the smallest of the three great pyramids at Gizeh. In the twelfth dynasty, Senusert II had a pyramid at Illahun and a rock-cut tomb at Abydos. In the seventeenth dynasty Queen Teta-she-ra, ancestress of the kings of the succeeding dynasty, had "a tomb at Thebes and a shrine at Abydos" (Currelly, *Abydos*, III); and her grandson, Aahmes I of the eighteenth dynasty, was buried at Thebes and also had a tomb at Abydos. Later than this the double "burial" places do not seem to occur, with the doubtful exception of Merenptah, who was buried at Thebes, but who also built a great hypogeum, the use of which is still uncertain, at Abydos in the axis and within the temenos of his grandfather's temple.

In conclusion, we may emphasise the agreement that exists between the Baganda beliefs and the descriptions attached to two of the representations of the standard, viz., "the Royal Child" and "the Inner Thing of the King," and, although it seems almost monstrous to suggest that a pyramid was built for the disposal of the royal placenta, yet this is the only purpose that can be suggested for the unquestionable second pyramids of some Egyptian kings. We therefore put forward this hypothesis for their origin as a pendant to our belief that the standard upon the slate palette and mace-head of Narmer represents the placenta.

C. G. SELIGMANN.

M. A. MURRAY.

PROCEEDINGS OF SOCIETIES.

Anthropology.

British Association.

ETHNOGRAPHY AND ETHNOLOGY.

PROFESSOR HUTTON WEBSTER.—*On the Relations between Totemic Clans and Secret Societies.*—It would be a vital error to infer that secret societies with judicial and political functions such as are found in West Africa and Melanesia were consciously devised to preserve law and order in a savage community. Further investigation reveals the singularly important part played by many of them in the conduct of funereal rites and especially of initiation ceremonies at puberty. Under their direction the youth are removed from defiling contact with women, subjected to numerous ordeals, instructed in all matters of religion, morality, and traditional lore, provided with a new name, and new privileges—in a word, made men. Puberty rites of this nature may be best studied in Australia, but are also characteristic of many Melanesian and African secret orders.

There is, however, another aspect of primitive secret societies, very prominent in the fraternities of American Indians, but hitherto not sufficiently emphasised in the discussion of related organisations elsewhere. The initiates constitute a theatrical *troupe*, with masked and costumed actors personating animals, and presenting songs, dances, and pageants, which together form a vivid dramatisation of legendary history.

Ancestor-worship and the cult of the dead loom large in their rituals. Ceremonies undoubtedly magical in character, such as rain-making and sorcery, the preparation of charms and spells, and the cure of disease belong to many of the organisations.

These and other features of developed secret societies appear to be closely connected with the structure and functions of totemic clans. The formation of tribal aggregates from clans would gradually bring about a transference, partial or complete, of characteristic clan rites—initiatory, funereal, magico-religious, and dramatic—from the clan to the larger community of initiated men, and thence, in many instances, to esoteric associations of limited membership. Accordingly, the secret societies of primitive peoples would represent one of the results of the disintegration of the ancient totemic groupings. A study of various areas should disclose how this process of development has worked out in different environments and under the stress of diverse circumstances.

DR. F. GRAEBNER.—*Totemism as a Cultural Entity*.—Every attempt to account for the origin of totemism must first deal with the question whether this institution is a cultural entity, for if it be once conceded that the forms of totemism found in different parts of the earth have arisen independently there can be no justification for the assumption that it has had everywhere the same origin.

In the South Seas there are two wholly different social systems: (a) totemic local exogamy with patrilineal descent, and (b) the arrangement in two exogamous classes with matrilineal descent which, so far as locality is concerned, is often endogamous. I have shown that these belong to two quite different cultures, and that any intermediate forms are the result of contact and mixture.

The same holds good for other regions. In Africa local totemism with patrilineal descent is associated with cultural elements allied to those of the totemic culture of the South Seas, a secondary form with certain definite characters having been carried by a pastoral people into South Africa. In West Africa there is a different culture allied to the matrilineal cultures of the South Seas, and wherever the totemic culture has come into contact with it we find that the totemism has taken on matrilineal descent, though in a form different from that of the South Seas.

In South America the older totemic form is to be found in the western region of the Amazon; in North America it is present in the majority of the Algonkin, while in the north-west local totemism can also be recognised as the older form. The cultures of those regions with matrilineal totemism are again related to the matrilineal cultures of the South Seas.

Since the same relations also hold good in Asia, I believe the position of group-totemism as a cultural entity wherever it is found to be established. Whether the so-called individual totemism and sex totemism belong to the same culture as group-totemism is not so clear. Even if it were so, however, group-totemism could not have arisen from individual totemism, for, apart from other difficulties, individual totemism is too weakly developed in the older regions of the totemic culture. There is no older condition from which group-totemism can be derived. Its explanation must be sought in its own characters. The older form is that in which the totems are animals. In this form there is an indefinite and unstable relation of sympathy between man and beast which can be explained simply by certain groups of men and animals having coexisted locally in a region of diversified physical characters.

PROFESSOR E. WAXWEILER.—*Some Methodological Remarks on Totemism*.—Light can only be thrown on the question of so-called totemism by the application of a method of analysis, which considers the so-called totemic facts as being imposed by the conditions of organised social life amongst men. It follows that:—

(a) It is out of the question to discuss "forms" and the typical character or

purity of forms of totemism or to represent this or that form as a trace of an anterior form, more or less complete ;

(b) It is improper to build up an *evolution of totemism* as such : a social function displays itself just as it can, according to the social conditions of the individuals whose organisation this function realises ;

(c) The investigation of the social function that totemism performs should extend to civilised as well as to primitive societies ; where the function is not traceable in civilised societies, or where it appears otherwise than in a primitive society, the causes of this change should be detected.

As a result of the application of those principles, the following interpretation of totemism might be suggested : That functionally totemism is a social device for *sanctioning permanent situations wherein individuals, or more frequently, groups of individuals, appear to remain, and which are considered as essential or peculiar in the organisation of the group.*

To create such a sanction in primitive society, a very efficient method seems to have been (a) to "vow" the group to one *well-known and familiar* thing (animal, plant, object) or even to more than one thing ; (b) simultaneously to associate with those things, positively or negatively, *social attitudes*. This functional method of social sanctioning might be called *totemism*.

One of the collective situations that seems most frequently to need sanction is the permanence of a social grouping *whatever its origins and whatever its special field may be* (for instance, blood or fictive relationship extending over generations, hereditary castes, &c.). Totemic tales would be *post facto* explanations elaborated according to a well-known social process.

The totemic function would in primitive society be naturally mingled with the manifestations of several other functions, as, for instance, the regulation of marriages, or with tabus, &c.

Totemism, as so interpreted, would spontaneously tend to disappear in every society that would allow more practical and surer administrative devices to be applied in order to perform the same function as was performed by totemism in primitive society.

ARCHÆOLOGY.

WARREN K. MOOREHEAD.—*An Archæological Classification of American Types of Prehistoric Artifacts.*—Until recently no attempt had been made to classify the thousands of objects of stone, bone, wood, metal, &c., made and used by primitive man in America. Some three or four years ago a committee, of which the author was a member, was formed for this purpose. The main outlines of the system of classification, which is based on shape, are as follows :—

CHIPPED STONE.

Class I.—I. Without stem.—Chipped stone, knives, and projectile points : (a) Without secondary chipping ; (flakes) ; (b) With secondary chipping : (1) Pointed at one end, (2) Base concave, (3) Base straight, (4) Base convex, (5) Sides convex, &c.

II. With stem.—(a) Stem expanding from base : (1) Base concave, (2) Base straight, (3) Base convex ; (b) Stem with sides parallel (subdivided as IIa) ; (c) Stem contracting from base (subdivided as IIa).

Class II.—*Scrapers.*

Class III.—*Perforators.*

Class IV.—*Unknown or Problematical Forms.*

GROUND STONE.

Problematical Forms.—These include the great range of American "unknown" objects. No previous attempts at classification had been made.

ARTICLES IN CLAY.

This covers the range of ceramics in the United States. Over this the Committee spent much labour. The types are so numerous that a full synopsis cannot be given briefly. As in the case of the stone implements it was based entirely upon variations in form and not upon purpose. [*Published in book form.*]

MISS A. C. BRETON.—*The Ancient Frescoes at Chichen Itza.*—The ruins of Chichen Itza in Yucatan are especially remarkable for the number of coloured portrait sculptures and frescoed walls. The frescoes have been sadly destroyed in the course of centuries, but enough remain to provide striking pictures of the life of the ancient folk. In two of the upper rooms of the building called the Nuns' Palace the walls and vaulted ceiling were entirely covered with scenes which had backgrounds with thatched houses and trees, also temples with high-pitched roofs enclosed within battlemented walls. There were groups of warriors armed with spears, *atlatts* (throwing sticks), and round shields, and others seated on the ground with ornamental tails hanging from their girdles. The drawing was firm and spirited, the colouring vivid and harmonious.

The building at the south end of the eastern wall of the great Ball Court, usually called Temple of the Tigers, contains in its upper part the best-preserved paintings yet discovered. The inner chamber is about 26 feet long and not quite 8 feet wide, and 22 feet high to the top of the vault, with the door in the middle of the long western side. Each of the long sides is divided into three panels, of which the four end ones represent landscapes full of armed warriors, as do those of the north and south sides, with houses above and tents and temporary buildings below, where chiefs are consulting and priests perform rites of divination. These panels are divided by a blue band from a dado with mythological figures and plants.

The south-west end is the most complete, and has about 120 figures, almost all of them placed at certain distances and angles from each other. In this scene the attacking party are distinguished from the defenders of the village above by a difference in costume. The former have cotton knee and ankle bands, small green shields at their backs with hanging streamers, and round green earrings and necklaces. Their headdresses, surmounted by long feathers, are more elaborate than those of the villagers. The latter have a round, stiff headpiece with two or three blue feathers standing up from it, oblong ear ornaments which pass through the elongated lobes, white shirts, and round shields, usually with a crescent in the centre as device. All cast their spears from *atlatts*. The chiefs, who sit in consultation below, have feather mantles like those of the portrait statues which supported the sculptured table in the outer chamber.

The narrow south end panel also has a scene of attack, with high scaffold towers and a ladder of a notched tree-trunk, on which some of the assailants are perched. Here the men are taller and more athletic than in the previous scene. In the following panel there are more important houses, forming a town, with a forest on both sides in which are animals, snakes, and birds. Beyond come the Red Hills, on which wilder figures are grouped, with rocks and trees below. The north end is much destroyed, but some personages on a background of blue sky may represent departed heroes. The shields in this are oblong. The last of these scenes shows a group of houses inside a defensive barrier, and blue warriors in feather cloaks have conquered the inhabitants. Above the door a life-size recumbent figure may be the hero in whose honour the building was erected.

MISS A. C. BRETON.—*Archæology in Peru.*—In recent years there has been much activity in the field of Peruvian archæology. At Tiahuanaco (which must

always be associated with Peru, though now within the borders of Bolivia), M. G. Courtz, of the expedition of MM. S  n  chel Lagrange and de Cr  qui-Montfort in 1903, excavated the wide monolithic stairway which forms the eastern entrance to the great enclosure called Kalasasaya. Digging along the western line of monoliths, which were found to be connected by a wall of cut stone, he uncovered the double walls of another enclosure, and to the east found a smaller one, constructed in similar style to the Kalasasaya. From this wall projected a number of human heads, carved in the round from trachyte, and apparently portraits. Some of them are now in the Museum at La Paz. In 1910 the Bolivian Government had the Puerta del Sol set upright and cemented. An underground chamber of carefully cut and fitted stone, discovered in 1908, is only 1 m. 40 cm. by 1 m. 30 cm. (not including five steps which lead down to it), and 1 m. 83 cm. high. The roof is of flat slabs of andesitic lava. Five colossal statues have been disinterred, of which the larger is 5 m. 72 cm. high. They are covered with finely incised designs. On the breast of one is a figure of the deity represented in the centre of the Puerta del Sol, surrounded in this case by standing personages. Another has several minute faces on its hands, and a face on each finger-nail.

Small portions of the great pyramid building Ak-kapana can be seen—terrace walls of well-cut stone, but the masses of earth thrown out from the excavation of the centre hide the greater part. At Pumapanku, on the opposite side of the Indian town, a number of huge blocks of stone remain at the edge of the plateau.

The amazing richness of Peru in antiquities is seen in the galleries of the National Museum at Lima, which Dr. Max Uhle has filled with the results of two years' excavation in the region of Nazca, the neighbourhood of Lima, and near Trujillo, all coast civilisations. In the bay of Ancon, the first settlements of primitive fishermen were on the side hills which slope to the sea where the rocks are covered with shellfish. Then followed the wide-spreading town which filled the sandy area between sea and mountains, known from Reiss and St  bel's book as the Necropolis of Ancon, but now proved to have been a series of skull heaps and of reed huts, which decayed or were destroyed after the owners had been buried under them with their possessions, when others were built above. The accumulated material covers a space more than a mile square and 30 feet high. The graves are small pits lined with pebbles. Dr. Uhle spent several years in excavating at Pachacamac for the University of Pennsylvania, and has been able to form some idea of the sequence of the different kinds of pottery from his finds there and in other places. The beautiful painted pottery at Ica and Nazca proves to be earlier on the coast than any other, and the primitive fishermen learned the art of vase-painting from the proto-Nazca folk. Richly clothed mummies, feathered garments of symbolic design, mosaic ear-plugs, gold and silver cups, and a cuirass covered with small metal plates, are some of the treasures of the Lima Museum.

Of the remoter Stone Age little is yet known in Peru, but chips and scrapers are found in the alluvium on the plain of Lima, and the deposit with fragments of rude pottery, observed by Darwin, can still be seen on the top of the cliff near Bellavista.

A. L. LEWIS.—*Dolmens or Cromlechs*.—A comparison of a large number of lantern slides of dolmens and other rude stone monuments shows differences of construction and apparently of purpose. Some of these differences are localised. Taking these points into consideration, together with the vast areas over which the rude stone monuments extend, and their great numbers, it is probable that they were not the work of a single race, which went about the world constructing them; nor of two races, of which one erected the dolmens and the other set up the circles, but that they were part of a phase of culture through which many races have passed.

Little if anything can be deduced from these monuments as to early migrations of the human race.

G. ELLIOT SMITH, M.A., M.D., F.R.S.—*The Foreign Relations and Influence of the Egyptians under the Ancient Empire*.—The people of Upper Egypt discovered copper in early pre-dynastic times, and during the succeeding centuries slowly learned to appreciate the magnitude of their discovery. In late pre-dynastic times they were casting formidable metal weapons, which enabled them to unite the whole of Egypt under their sway. They pushed their way beyond the frontiers of Egypt, as they tell us in their own records, to Sinai for copper ore, and to Syria for cedar from the Lebanons, as well as to the south, and they met and intermingled with the Armenoid population of Northern Syria, who acquired from them the knowledge of copper and its uses, while the Egyptians themselves took back into Egypt in their own persons ample evidence of the existence of an Armenoid population in Syria before 2,800 B.C.

Before this time the Armenoids had been trickling into neolithic Europe without, however, making much impression upon the customs or the physical traits of its population, but once they had acquired metal weapons from the Egyptians they were able to make their way into Europe by force and to impose their customs upon her people, in virtue both of their numerical strength and the power they wielded in being better armed.

In Egypt itself the proto-Egyptians in pre-dynastic times had learned to make not only weapons of war but also tools of copper. The skill they acquired in using these tools made them expert carpenters and stonemasons, and during the early dynasties they ran riot in stone, creating the vastest monuments that the world has ever seen. The knowledge of these achievements spread amongst the kindred peoples on the southern shores of the Mediterranean, to the neighbouring isles, and to Southern Italy and the Iberian Peninsula. But it was the knowledge of the various kinds of monuments that the Egyptians were building, and not the skill nor the skilled workmen that spread. At the time of the sixth dynasty or thereabouts the fashion of building stone monuments, dolmens, menhirs, cromlechs, rock-cut tombs, &c., began to spread amongst the kindred peoples not only on the west but also on the east of Egypt.

The evidence afforded by the excavations of Orsi and others in Sicily and Southern Italy seems to indicate beyond any doubt that Egypt was the source of the new burial customs that came into vogue in the æneolithic period. The features that seem so hopelessly inexplicable to the Italian archæologists are precisely those which the Egyptian evidence elucidates.

The absence of megaliths and kindred monuments in the track of the main Armenoid stream of immigration from Asia Minor into Europe is valuable negative evidence. The Armenoids of Asia Minor acquired a knowledge of copper weapons by contact with the Egyptians on the battlefields of Northern Syria, but they knew nothing (at the remote date we are considering) of stone working or of megalithic monuments, because they had no personal knowledge of Egypt. [*Published in book form, "The Ancient Egyptians," in Harper's Library of Living Thought.*]

PROFESSOR W. M. FLINDERS PETRIE. — *Roman Portraits found in Egypt*. [MAN, 1911, 91.]

ANTHROPOLOGICAL NOTE.

THE death is announced of Sir Herbert H. Risley, K.C.I.E., C.S.I., past President of the Royal Anthropological Institute, who became a Fellow of the Anthropological Institute in 1889, and President of the Royal Anthropological Institute last year. An extended obituary notice will appear in a later number.



FIG. 1.

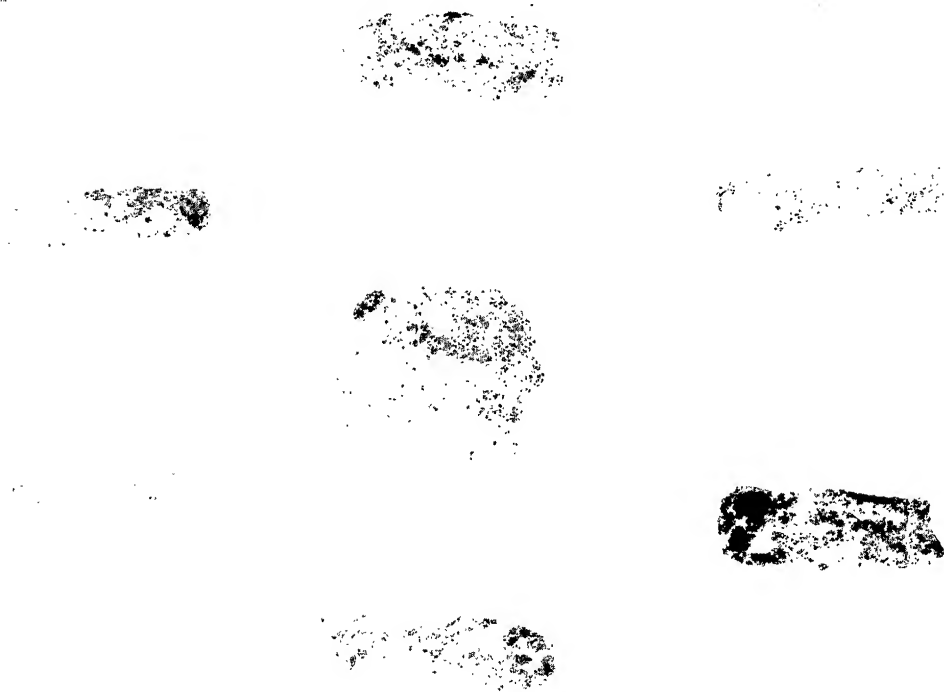


FIG. 2.

ORIGINAL ARTICLES.

Egypt: Archæology.

With Plate N.

Wainwright.

Pre-Dynastic Iron Beads in Egypt. *By G. A. Wainwright, B.A.***100**

Mr. Bushe-Fox and myself, while working on a pre-dynastic cemetery for the British School of Archæology in Egypt at El Gerzeh, about 40 miles south of Cairo, found the iron beads here figured in an undisturbed burial of this age; No. 67. The string of beads from the neck is in its original order of 3 gold, 1 iron, 1 gold, 2 iron, 2 carnelian, 1 gold, 1 iron, 3 agate, 1 gold, 1 carnelian, 1 gold, 1 carnelian, 1 gold, and 2 gold, which were slightly apart from the others, but appeared to join in here. This string is shown at the bottom of the upper photograph. The order of the beads from the waist is not sufficiently certain for a guarantee. Both strings were in position round the skeleton, the necklace resting in a vertical plane. There were one or two beads at the ankle. Mr. Bushe-Fox picked the beads off, while I cleared the sand from them, exposing two or three at a time and checked his observations.

The objects in the grave are shown in the plate, and in illustration. They are:—

- No. 6. White limestone mace-head.
- „ 7. Slate palette.
- „ 12. Copper harpoon.
- „ 13. Strings of beads.
- „ 16. Small ivory pot.
- ▼ Vertebra out of place.

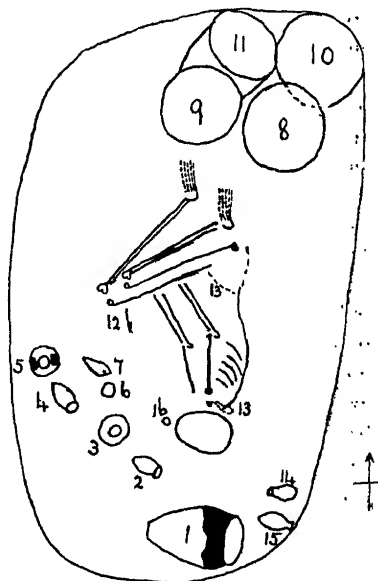
POTTERY OF CORPUS TYPES.			DATES.
1.	B. 53. b. -	-	S.D. 40-75
2, 3, 4.	R. 69. a. -	-	53-66
5.	D. 7. b. -	-	33-63
8, 9, 10, 11.	R. 81	-	38-67
14.	R. 63	-	50-80
15.	R. 69. b. -	-	36-71
			<hr/> S.D. 53-63 <hr/>

None of these objects last on into the later Pan-grave civilization, nor were any objects of this civilization found in the whole cemetery.

The skull was not articulated to the spine, but was standing on its base, packed round with the sand filling of the grave, and one of the neck vertebræ was found out of place, being some distance in front of the spine between the upper parts of the humeri.

There were no signs of plundering, the necklace with its gold beads being quite undisturbed, still round the neck, and the beads in their original order; all the pottery being unbroken; the copper harpoon still remaining and the skeleton lying in place on the floor of the grave. There were no plundered graves at this west end of the cemetery, the very few that were plundered being all on the higher ground at the other end. The skeleton was that of a young person. It was lying on the left side with the head to the south, and the face to the west, the usual pre-dynastic position. The bones were very cracked and in a soft pasty condition, probably owing to the action of salts, so that they could not be moved. All shape had disappeared from the iliac bones.

Professor W. Gowland, F.S.A., has examined the iron beads and reports:—
“ I have examined the ‘iron’ beads from the Pre-dynastic grave in Egypt and



GRAVE NO. 67. 1:20

" find they consist of hydrated ferric oxide, *i.e.*, iron rust, none of the original iron having escaped oxidation. On analysis one gave the following results:—

" Ferric oxide - - - - -	78.7 per cent.
" Combined water with trace of CO ₂ and earthy matter -	21.3 „
	100.0

" They do not consist of iron ore, but of hydrated ferric oxide, which is the result of the rusting of the wrought iron, of which they were originally made."

The tubular beads have been made by bending a thin plate of metal, probably over a rod, which was afterwards removed.

The full account will appear in this year's volume of the *British School*.

G. A. WAINWRIGHT.

Since writing the above, on working over the tomb groups, I have found the beads from yet another grave, No. 133, to include two small beads of iron. They are of the same shape and technique as the others but very much smaller, being only $\frac{3}{8}$ inch long, and are rusted together.

The tomb group is just as distinctly pre-dynastic as is No. 67, being dated by its pottery to S.D. 60-66, and containing a slate palette and rubber, an ivory spoon, a small porphyry bowl and a small vase of red breccia, and a very fine and small flint flake. On the head were the usual pre-dynastic disc beads of carnelian, garnet, lapis lazuli, glazed limestone, and serpentine. On the hands and arms were the two iron beads, with disc beads of carnelian, serpentine, glazed limestone, lapis lazuli, garnet and gold, besides some shells, and barrel beads of quartz, calcite, and serpentine. In the grave was also a collection of curios; such as pretty naturally-polished pebbles, mostly carnelian; two curiously-shaped pebbles not unlike the human eye, one of which has been ground down; a piece of hæmatite much rubbed down; dog's teeth and shells. This grave is the more satisfactory, as it was daubed over with a covering of mud, which, when we found it, was unbroken, though it had sagged badly while still wet. This guarantees the absence of any objects of later date. As the iron in the two graves is less probably the result of two separate finds of iron than of one, this find is limited to S.D. 60-63.—G. A. W.

DESCRIPTION OF PLATE N.

Fig. 1.—Tomb group. $\frac{3}{4}$ scale.

Fig. 2.—Iron beads. $\frac{3}{4}$ scale.

New Guinea: Linguistics.

Strong.

Note on the Tate Language of British New Guinea. By W. Marsh Strong, M.D. 101

The Tate language is spoken on the Cupola, a rocky promontory on the shores of the Papuan Gulf, close to the village of Kerema. Mr. McGowan, of Moviavi, first sent me a vocabulary of this language, and Mr. H. L. Griffen subsequently extended and verified this. There are two settlements of people whom the Elema tribes regard as strangers on the Cupola, and another small one at its foot near the Elema village which is known to the Motu as Silo. The language spoken in these villages is quite distinct from the Elema language used in the adjoining villages; it is possible that it is allied with the unknown dialects which are spoken in the hills behind the coastal zone of the Papuan Gulf.

In a list of 240 words only fifteen occur at all similar to Elema words and probably these are borrowed, for all the Tate people speak the Kaipi language, which is a dialect of the Elema, and also have much intercourse with the neighbouring Elema village.

VOCABULARY.

Adze - - -	Nau.	Flesh - - -	Haivai-ime.
Areca nut - - -	Aiena.	Flower - - -	Opura fuai.
Arm - - -	Upu.	Fly (noun) - - -	Arepo.
Arrow - - -	Oade.	Foot - - -	Feda.
Ashes - - -	Mai-ira.	Forest - - -	Hahu-bera.
Bad - - -	Fahigema.	Fowl - - -	Biai.
Bamboo - - -	Pokoa.	Fruit - - -	Opuro-fuai.
Banana - - -	Aisi.*	Garden - - -	Faura.
Barter - - -	Inaiame.	Ghost - - -	Hadiumoru.
Belly - - -	Sede.	Give - - -	Haufave.
Bird - - -	Mini.	Go - - -	Onea.
Bite - - -	Nana-ena.	Good - - -	Namaia.
Black - - -	Unabemai.	Great - - -	Ningenu.
Blood - - -	Ivare.	Hair (of head) - - -	U-uba.
Boat - - -	Araha.	Hand - - -	Upu.
Bone - - -	Aru-ere.	Hard - - -	Koko.
Bow (noun) - - -	Side.	Head - - -	Aro.
Branch - - -	Hau waina.	Hear - - -	Moelhea.
Bring - - -	One.	Hill - - -	Mena.
Bury - - -	Ukahauma.	Hook - - -	Falaua.
Butterfly - - -	Baibai.	Hot - - -	Doro.
Centipede - - -	Arepo.	House - - -	Ea.
Chest - - -	Hohiri.	Husband - - -	Adu.
Charcoal - - -	Foa.	Kangaroo - - -	Havadu.
Child - - -	Moana.	Know - - -	Sire.
Claw (of bird) - - -	Faha.	Leaf - - -	Opurore.
Cloud - - -	Aivara.	Log - - -	Fede.
Club - - -	Diaigena.	Lime - - -	Mai-ine.
Cocoanut - - -	E-e.†	Lip - - -	Anana.
Come - - -	Mane.	Live - - -	Ueka.
Crocodile - - -	Enape.	Louse - - -	Anodi.
Darkness - - -	Kevea.	Man - - -	Adu.
Die - - -	Bahaha.	Mat - - -	Ieka.
Digging stick - - -	Maha.	Milk - - -	Ami.
Dog - - -	Evera.	Moon - - -	Fuie.
Drink - - -	Mungake.	Morning - - -	Ivisa.
Ear - - -	O-i.	Mosquito - - -	I-i miha.
Earth (ground) - - -	Tau audu.	Mother - - -	Evera naura.
Eat - - -	Nove.	Mouth - - -	Anana.
Egg - - -	Mini numu.‡	Name - - -	Neilo.
Elbow - - -	Upu-oko.	Navel - - -	Ung-o.
Eye - - -	Ini.	Near - - -	Be-e.
Face - - -	Inodoho.	Night - - -	Bodi.
Far off - - -	Upinge.	Nipple - - -	Ami-humu.
Father - - -	Avi baudia.	No - - -	Auesa.
Feather - - -	Iai-ore.	Nose - - -	No-i.
Finger - - -	Upu-ae.	Paddle - - -	Kai-ia.
Fire - - -	Auehe.	Pig - - -	Aiparu.
Fish - - -	Nani.	Rain - - -	Upa.

* Aisi sikuia, ripe banana.

† E-e himidi, many cocoanuts.

‡ Mini is bird.

Rat	-	-	-	Haua.	Stand	-	-	-	Ungien.
Red	-	-	-	Bi-iro.	Star	-	-	-	Bihoa.
River	-	-	-	Mai.	Stone	-	-	-	Ede.
Road	-	-	-	Kedea.	Sun	-	-	-	Nade.
Root	-	-	-	Au-ue.	Sweet potato	-	-	-	Hawani.
Rope	-	-	-	Foa.	Taro	-	-	-	Noa.
Sago palm	-	-	-	Ai-i.	Taste	-	-	-	Ningenu.
Salt	-	-	-	Bia.	Thick	-	-	-	One.
Sand	-	-	-	Fai.	Thigh	-	-	-	Hauraia.
Scratch	-	-	-	Ori havehave.	Thin	-	-	-	Ohara-Fumainga.
Sea	-	-	-	Ai-ime.	Tongue	-	-	-	Anara.
See	-	-	-	Iriai.	Tooth	-	-	-	Fou.
Shadow	-	-	-	Harihu.	Tree	-	-	-	Oporo.
Shark	-	-	-	Aro.	Village	-	-	-	Dohu.
Shield	-	-	-	Ōa-u.	Water	-	-	-	Ai-ine.
Sit	-	-	-	Dia.	Weep	-	-	-	Ufonge.
Skin	-	-	-	Bera-a.	White	-	-	-	Mehamane.
Sky	-	-	-	Meneau.	Wife	-	-	-	A-u.
Sleep	-	-	-	Di-e.	Wind	-	-	-	Ka-u : Davara
Small	-	-	-	Pakau.					(north - west),
Smoke	-	-	-	Au-ue.					Mauda (south-
Snake	-	-	-	Memere.					east).
Soft	-	-	-	Fomamu.	Woman	-	-	-	A-u.
Speak	-	-	-	Emedamuena.	Yam	-	-	-	Mapori.
Spear	-	-	-	Hoama.	Yellow	-	-	-	Nano.
Spit	-	-	-	Ainoha.	Yes	-	-	-	Ini-naive.

NUMERALS.

One	-	-	-	Ōaki.	Four	-	-	-	Ungka Ungka.
Two	-	-	-	Ungka.	Five	-	-	-	Upu Okau.*
Three	-	-	-	Ungkapoa.					

Mr. S. H. Ray, who has looked through my vocabulary, considers that the Tate language is Papuan, but quite distinct from the Elema, Namau, and Bamu groups of Papuan dialects and also from the Papuan languages of German New Guinea. Further, although the following words are similar to Roro, Mekeo, Pokau, and Kabadi, "these apparently Melanesian words are all (except five) words, which, in the four languages mentioned are unlike Melanesian."

<i>Inaiame</i>	-	-	-	Barter	-	-	-	Kabadi, <i>inaina</i> .
<i>Iva-re</i>	-	-	-	Blood	-	-	-	Mekeo, <i>ifa</i> .
<i>Mini-numu</i>	-	-	-	Egg	-	-	-	Kabadi, <i>manu-mumuna</i> .
<i>Namaia</i>	-	-	-	Good	-	-	-	Pokau, &c., <i>nama</i> .
<i>Aro</i>	-	-	-	Head	-	-	-	Roro, Doura, <i>ara</i> , but Elema, &c., <i>haro</i> .
<i>Ea</i>	-	-	-	House	-	-	-	Mekeo, <i>ea</i> .
<i>Ieka</i>	-	-	-	Mat	-	-	-	Kabadi, <i>eka</i> (Melanesian?).
<i>Fuie</i>	-	-	-	Moon	-	-	-	Doura, <i>huia</i> (Melanesian?).
<i>Aiparu</i>	-	-	-	Pig	-	-	-	Roro, <i>aiporo</i> .
<i>Upa</i>	-	-	-	Rain	-	-	-	Doura, <i>upa</i> ; Motu, &c., <i>gupa</i> .
<i>Haua</i>	-	-	-	Rat	-	-	-	Roro and Kabidi, <i>kaua</i> (Melanesian).
<i>Büro</i>	-	-	-	Red	-	-	-	Roro, <i>biro</i> .

* *i.e.*, hand finish.

<i>Mai</i>	-	-	-	River	-	-	-	Doura, <i>vei</i> , water. (The Gulf languages interchange <i>m</i> and <i>v</i> .)
<i>Kedea</i>	-	-	-	Road	-	-	-	Kabadi, <i>herea</i> .
<i>Foa</i>	-	-	-	Rope	-	-	-	Kabadi, <i>poa</i> .
<i>Beraa</i>	-	-	-	Skin	-	-	-	Roro, <i>parua</i> .
<i>Mauda</i>	-	-	-	S.E.	-	-	-	Roro, <i>baura</i> ; Toaripi, &c., <i>mauta</i> .

Africa : Congo.

Maes.

Notes sur le matériel du féticheur, Baluba. Par le Dr. Jos. Maes, Conservateur de la section ethnographique du Musée du Congo, Belge.

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Grace à l'initiative de nos agents d'Afrique les collections ethnographiques du Musée du Congo à Tervueren se développent de plus en plus.

L'intérêt de ces nouvelles richesses est rehaussée par le fait que toutes possèdent des notations spéciales et précises sur leur origine, leur usage et très souvent sur leur signification sociale.

Tel est le cas de la collection récoltée par le Dr. Mordiglia. Celle-ci se compose de 28 objets formant le matériel complet du féticheur Baluba.

1. Une *Figurine* en bois blanc représentant une femme debout, soigneusement sculptée, tête aplatie, coiffure en gradins gaufrés, absence de front, yeux, oreilles et bouche sculptés en bas relief, nez large et plat, les mains posées sur les flancs, le ventre proéminent, les jambes légèrement coudées, les pieds larges et plats.

L'oreille droite est teinte au *ngula*.

Hauteur 11 cm. ; nom indigène "*Daye*."

Ce fétiche se place à l'intérieur de la hutte et sert à préserver les enfants de toute maladie grave.

2. Une *Figurine* en bois blanc, grossièrement sculptée, représentant un personnage debout, le sommet de la coiffure percé d'un trou dans lequel est fixé, à l'aide de résine de Bulungu, un tube en bois rempli de substances magiques. Figure entourée d'une légère moulure, yeux marqués de deux cauris, nez plat, bouche petite, menton pointu. Tout le corps est couvert par un large pagne, fixé au cou et formé d'un morceau d'étoffe d'importation, de feuilles de bananier et de plusieurs lanières de peau.

La moitié de la figure et de la tête est teinte en rouge blanc, l'autre noircie au charbon de bois mélangé d'huile de palme.

Hauteur 19 cm. ; nom indigène "*Kisi*."

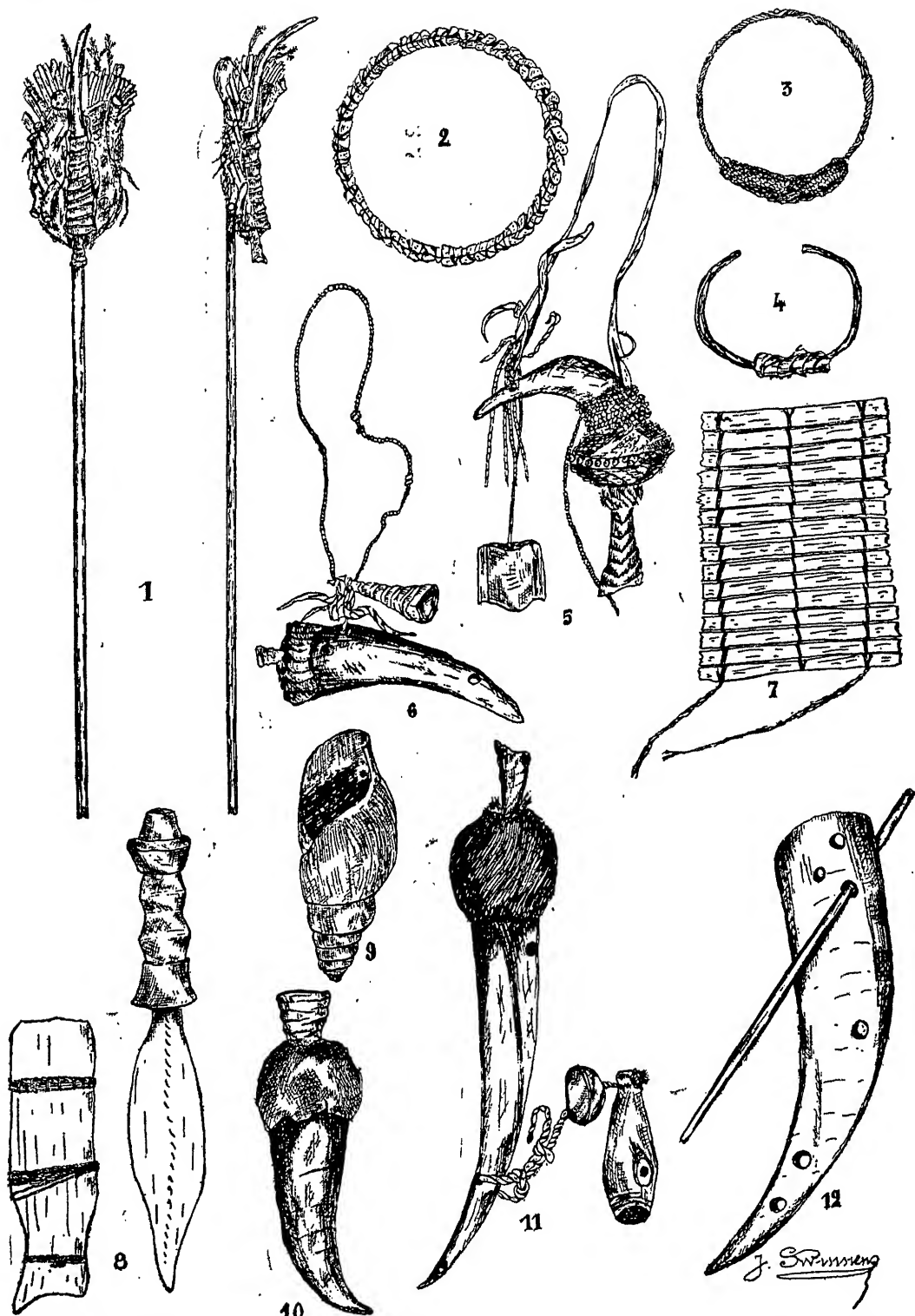
Ce fétiche se place devant les huttes pour les préserver de malheurs.

3. Un *Bâton du féticheur* (Fig. 1) fait d'une tige de rotang surmontée d'un fétiche en forme de capitule ovale, composé d'une touffe de feuilles de bananier tressées couvertes d'un lassis de cordes. L'ensemble est fixé et noué au sommet du bâton à l'aide de fibres de piassava. La partie supérieure du capitule est ornée d'une houppe de plumes de coq et d'une série d'éclats de rotang fixés en forme d'éventail, la partie médiane de deux cornes s'emboîtant l'une dans l'autre et remplies de braises pilées, d'os de poule et de chèvre pulvérisés, mélangés d'huile de palme ; le côté droit de deux *tukulo* ou morceaux de courge, de deux *pingu* morceaux de bois, de deux nouveaux *tukulo* et d'un *kapulu* espèce de fruit de la forêt, superposés et noircis ; le côté gauche d'une corne d'antilope teinte au *ngula*.

Le fétiche est entièrement enduit et imprégné d'une pâte faite de *ngula* de *pemba* et de braises pulvérisées.

Hauteur du fétiche 25 cm. ; nom indigène *Panda*.

Compagnon inséparable du féticheur en tournée chez ses malades, le *panda* est en réalité formé d'un assemblage de plusieurs fétiches. Les cornes d'antilopes sont bourrées de substances magiques. Celles-ci servent à incarner dans les fétiches



1, bâton du féticheur ; 2, 3, 4, bracelets ; 5, 6, ceintures ; 7, bandage pour fracture ; 8, couteau et gaine ; 9, coquille d'escargot ; 10, 11, cornes amulettes ; 12, cautérisateur

MATÉRIEL DU FÉTICHEUR, BALUBA.

nouveaux la force et l'esprit qui éloignera les mauvais sorts, préservera l'heureux possesseur des attaques et poisons, empêchera les vols ou protégera les huttes.

Pris séparément le fétiche Baluba, quelque soit d'ailleurs sa forme, ne possède ni pouvoir ni signification. Il est façonné et sculpté par le forgeron au village et parfois par le propriétaire lui-même. Il n'acquiert un sens précis que lorsque le féticheur lui a mis dans la tête ou autour du cou, ou à la ceinture les attributs de la puissance qu'il lui donne.

Ces attributs sont très souvent formé d'un amalgame de choses les plus diverses, feuilles, racines, huile de palme, etc., auquel le féticheur a mélangé une petite partie de la poudre de l'une ou l'autre corne de son *panda*.

Les *Tukulo* sont remplis de feuilles de courges, utilisées pour les cas d'accouchements difficiles ; le *Kapulu* est un fruit de la forêt employé contre la migraine ; les *pingu* sont des morceaux de bois d'un arbre spécial qui sert de médicament pour les maladies de la matrice ; les éclats de rotang placés en éventail exercent, d'après les croyances indigènes, une influence bienfaisante sur les écorchures aux pieds.

Suivant le cas des maladies le féticheur aura recours à l'un ou l'autre des amulettes de son *panda*. Celui-ci peut donc être considéré comme la boîte de secours du médecin Baluba.

4. Trois *bracelets* (Fig. 2) faits en éclats de rotang recouverts par deux lanières de rotang enroulées et nouées à la partie supérieure, de façon à ourler le bracelet de légères moulures dentelées.

5. Un *bracelet* (Fig. 4) fait d'une tige de fer recourbée en anneau et ornée d'un sachet en étoffe d'importation.

6. Un *bracelet* (Fig. 3) fait d'un anneau en fer orné de dessins et garni d'un sachet en peau de serpent rembourré de substances magiques.

Nom indigène *Tukano*.

Ces bracelets servent d'ornement au féticheur Baluba dans les cérémonies religieuses, danses, etc.

7. Une *ceinture* formée d'une lanière de cuir d'éléphant garnie d'un sachet fait en étoffe d'importation et bourré de substances magiques. L'une des extrémités de la ceinture est munie de deux œillets servant à y faire passer l'autre extrémité pour attacher la ceinture.

8. Une *ceinture* (Fig. 6) composée d'une fibre de raphia garnie de perles rouges, jaunes et bleues et ornée d'une lanière d'étoffe d'importation à laquelle sont fixées deux cornes d'antilope. L'une de ces cornes est bourrée de substances magiques, l'autre est recouverte à la base d'un lassis en fibres de piassava tressées et enduites d'huile de palme. Une toute petite corne est fixée au sommet du bourrelet et tout autour une série de clous en laiton.

9. Une *ceinture* (Fig. 5) faite d'une lanière de cuir d'antilope ornée 1° de quatre franges de perles blanches enfilées sur des fibres de piassava ; 2° d'une corne d'antilope perforée à la pointe, attachée à l'aide de fibres tressées et garnie d'une série de perles rouges, bleues et blanches enroulées autour de la base. Celle-ci est recouverte d'un large lassis en fibres de piassava tressées, orné d'une couronne de clou en laiton et terminé par un bourrelet dans lequel s'encastre une seconde corne d'antilope bourrée en partie de substances magiques ; 3° d'une lanière de cuir à laquelle est fixée une sonnette en fer avec petit battant.

Nom indigène "*Bilonda*."

10. Une *boîte à médicaments* formée d'une coque de fruit d'un arbre appelé *mubala*, genre de calebasse, contenant un mélange d'objets les plus divers.

Nom indigène "*Mudiango*."

11. Une seconde *boîte* en fer blanc, remplie de diverses substances magiques,

perles, *ngula*, ossements sachets en fibres, pierres, insectes, etc., servant à donner aux fétiches nouveaux les attributs de leur force et de leur pouvoir.

12. Une *boîte à médicaments* (Fig. 10) formée d'une corne d'antilope bourrée de substances médicales, la base recouverte d'un enduit d'huile de palme, de débris d'herbe, de *ngula*, formant bourrelet au sommet duquel est fixée une seconde petite corne.

13. Une *Corne amulette* (Fig. 11) la pointe perforée servant à y passer une corde en fibres enfilant une sonnette en laiton et un sifflet en bois. La base est ornée d'un trou et recouverte d'un enduit formé d'huile de palme, de débris d'herbe et de *ngula* formant bourrelet au sommet duquel est fixée une petite corne d'antilope. Sert au féticheur à guérir les malades.

Hauteur, 33 cm.

14. Deux *sachets* en étoffe d'importation l'un contenant un mélange d'os, de plumes, de poils de chèvre et de *ngula*, servant à faire des médicaments, l'autre bourré de sel indigène, employé parfois comme médecine.

15. Un *Couteau avec gaine* (Fig. 8) faite de deux planchettes rectangulaires, découpées à la base et retenues par trois ligatures en fibres.

La lame est en forme de feuille de laurier, très usagée et ornée d'une ligne de petits traits gravés, allant de la base à la pointe. Elle est encastrée dans un manche en bois sculpté, à quatre larges moulures et terminé par un petit tenon.

Le féticheur attache le couteau à la ceinture et s'en sert pour couper les herbes médicales.

16. Une *Calebasse* allongée et sectionnée aux deux extrémités servant de ventouse.

Le féticheur applique l'une des ouvertures sur le corps des malades et aspire fortement par l'autre.

Nom indigène *Tsileo*.

17. Deux *Calebasses* percées au sommet et à la base, servant de poires à lavement.

Nom indigène *Django*.

Pour s'en servir le malade doit se placer sur les mains et les pieds, le moganga introduit la canule dans l'anus du patient et verse le liquide mélangé aux médicaments dans la calebasse, puis il applique la bouche sur l'ouverture ronde faite dans la base de la calebasse et souffle avec force.

18. Deux *coquilles d'escargot* (Fig. 9) bourrées de substances médicales que le féticheur mélange à l'huile de palme, pour en former une pâte dont il se sert dans les cas d'adenite et d'engorgement.

19. Deux *bandages pour fractures* (Fig. 7) des membres, spécimens uniques, composés d'une série de petites lattes de bambou juxtaposées et reliées par trois ligatures en fibres de raphia, prolongées par deux cordes en fibres tordues servant à nouer solidement le bandage autour du membre fracturé.

Hauteur des lattes, 1 cm. ; largeur, 19 cm. ; longueur des cordes, 3 m. 45 cm. ; nom indigène *Kasasa*.

20. Une *sacoche à médicaments* faite en peau d'antilope cousue à l'aide de fibres de piassava et fermée par une corde en fibres de raphia tressées fixée à la partie inférieure du sachet. Celui-ci contient des os, des pattes de poules, une petite corne, une patte de chèvre, des fibres, des morceaux de bois et autres substances servant à donner au fétiche ses pouvoirs et sa signification sociale.

Nom indigène "*Tshilenta*."

21. Un *inciseur* fait d'une fine lamelle de fer de forme biconcave prolongée par une tige cylindrique légèrement éfilée.

Nom indigène "*Lukengo*."

Le féticheur se sert de cet instrument pour faire les saignées et les tatouages.

22. Un *cautérisateur* (Fig. 12) formé d'une corne d'antilope percée de six trous, teinte au *ngula* et contenant des feuilles de bananier et de la poudre de *ngula* mélangée d'huile de palme. Une tige en fer légèrement éfilée à l'une des extrémités est fixée dans l'un des trous percés dans la corne.

Le féticheur se sert du cautérisateur dans le cas des maladies de la peau du canser ou de plaies. La corne contient le charme guérisseur.

Une minime partie de celui-ci est répandu sur la partie malade avant l'application de la tige de fer rougie au feu.

23. Quatre *éclats de grès quartzitique*, véritables pierres taillées servant exclusivement à limer les dents.

24. Un *taillet pour dent* fait d'une forte lamelle de fer dont l'une des extrémités est munie d'une petite entaille. Celle-ci est placée sur la dent et à petits coups de marteau le féticheur en casse des petites parcelles.

Ce même instrument sert encore à enlever les dents. Le patient place la tête sur les genoux du féticheur, la figure en haut la bouche ouverte. L'extrémité entaillée est placée sur la dent à enlever et un coup sec porté sur l'autre extrémité l'arrache violemment.

25. Un *fer de lance* forgé en forme de losange allongé, servant de monnaie dans la région des Baluba. Celui-ci fut remis au féticheur en rétribution de son intervention dans un cas de maladie.

26. Une *besace* faite en fibres de raphia, ornée à la partie inférieure et supérieure de franges tressées et nouées. Une corde en fibres tordues servant de lanière de suspension est fixée à l'un des coins de la besace. Le féticheur se sert de cette besace pour transporter ses instruments de chirurgie et les nombreuses substances magiques lors de ses pérégrinations dans la région.

27. Un *bonnet de féticheur* fait en fibres de raphia tissées, orné au sommet d'une simple plume de pintade.

28. Une *peau* d'antilope des roseaux *cervicapra arundinum* servant d'habillement au féticheur dans l'exercice de ses fonctions sacrées.

J. MAES.

Africa, West.

Macfie.

A Bassa-Komo Burial. By J. W. Scott Macfie, B.A., B.Sc.

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In the course of a tour through the province of Bassa, in Northern Nigeria, we came, on January 12th, 1911, to Dekina. The town, which is not a large one, is situated about twenty miles from Gbebe, the village on the River Niger almost opposite to Lokoja. It consists of a Hausa, an Igara, and a Bassa-Komo portion, in the latter of which the funeral described below took place. Unfortunately it was impossible to follow the ceremony from start to finish, but what it was possible to see I now place on record, in the hope that it may be of some interest. In the evening a great beating of drums and firing of guns attracted us to the Bassa-Komo village—an old man had died in the afternoon and his grave was being dug. In the centre of the village all the women were grouped, their backs gleaming in the light of a dull red fire over which four huge pots were cooking. They sat chanting some dirge, whilst to one side stood the widow weeping bitterly. Before the dead man's hut three men were drumming and dancing, whilst behind it the grave was being dug. Some dozen boys squatted around the hole, whilst one man loosened the soil with an axe blade attached to the end of a long pole. Now and then he stopped, and going into the hole scooped out the earth with his hands. The body lay in the "juju" house close to the grave, and under the shade of a great tree. Smoke was coming out of the house, and all around it men were dancing and drumming, shouting and firing off guns. They told us that they would be at work on the grave all night, and that the burial would be next day at four o'clock; and, indeed, the drumming

continued throughout the night with sleep-destroying persistence. The grave when we saw it was about six feet deep and only just wide enough for a man to stoop in it, but they said they would dig it about fifteen feet deep, and then at the foot make two side tunnels for the head and feet of the body respectively. At the bottom a bed would be made of sticks, on which the dead man would be laid. As we went away we saw the women dancing round one of the wooden mortars in which they pound the guinea-corn. Each held a stick with which she rapped on the rim in time with the chant they were singing, and all the time they moved slowly round and round the mortar. Once buried they told us the funeral feast would begin, and for a week much "pito" would be drunk, and a year later, for "one moon," the feast would be resumed.

All the next day, at intervals, the drums boomed and the guns went off, and now and then above the din shrill lamentations resounded. Walking through the villages we saw great numbers of pots of "pito" brewing, every cluster of huts had four great pots boiling over fires. And all the while people came in by twos and threes from the country to honour the dead—the King's father, once himself the King. At five o'clock word was sent to us that the burial was about to take place, and going down to the village we found a large number of people collected. The women were in the centre of the village where they were on the previous evening, and a grass screen had been put up between them and the dead man's hut, beyond which they were not allowed to pass. Around the grave, now fully twelve feet deep, crouched some twenty boys, and a little further out the old men pipes in hand, the drummers, and half-a-dozen men with guns.

The sun was setting behind us, and before us the full moon was beginning to shine out when they lifted the body out of the little hut in which it had lain all night. The drummers redoubled their efforts, and gun after gun was fired as quickly as they could be loaded. The body lay on an old blue cloth just as the old man had died, only a white cloth had been tied across the mouth and nose. He had been old and his forehead was furrowed and his head grey. They lifted him on to a low stool and washed all his body, allowing the water to run into a hollow scooped in the ground especially to receive it. Then they dressed him in fine new clothes bought from the Hausa traders the same day—an apron of blue cloth, a pair of richly embroidered trousers, two white robes with sleeves lined with purple, a very finely worked robe of mottled blue, and over all a blue-black gown. They placed a blue cap on his head, and lifting him up folded him within a blue and then a white shroud. Just before twisting the edges tightly they placed some cowries beside him, and his "juju"—the skin of some animal—and some provisions for the way; then, still holding him above the ground, they folded the edges together lengthwise over and over until the cloths wrapped round him closely. At the head a long twist was left with which to lower him into the grave.

Laying him on a grass mat they brought a kid, and one man kneeling at his feet called to the dead man and spoke to him, holding the bleating kid at his side. Perhaps he was excusing the paltry sacrifice, for it is said before the white man came slaves were killed at the funeral of a king. Then the kid was killed, its body was passed over the corpse and then taken away. So they lifted up the dead king and carried him into the house that had been his. All drumming ceased, and in absolute quiet the women were allowed to come through the screen and look at the dead man lying in his house. I have a clear picture of this scene. The great tree overhead through the branches of which the moon is shining clearly; the shadows creeping closer and closer; and just at the edge of night the silent men, old men gripping their long pipes, young men with gleaming shoulders, men with big drums, and men with long flint lock guns. In the centre is the grave with its rampart of

red earth, around which crouch twenty or more dark figures. The fire beneath the tree flickers and blazes up, and slowly in procession the women pass in and out of the hut where the dead is laid. Presently they brought out the body and lowered it into the grave, steadying it by means of the twist of cloth at the head. There were three men in the grave, standing one above the other, to help to lay the body at rest. And so we left them, the drums beating again, the guns booming, and the Seraki (the old man's son) sitting at the door of his father's house weeping loudly.

They bury their dead lying parallel to the river, they told us, and one curious instrument figured in the ceremony, a wand with a spi e at one end and four elongated bell-like pieces at the other. Two cords were tied below the top, the one to denote the present obsequies, the other those of another man of royal blood who had died during the year. This wand is only used at royal funerals, and is said to have the virtue of preventing water from touching the body. What other ceremonies they performed and what things they buried with the body we could not see. It was night long before they had laid him down.

J. W. SCOTT MACFIE.

REVIEWS.

Criminal Anthropology.

Kurella.

Cesare Lombroso—a Modern Man of Science. By Hans Kurella, M.D. 104
Translated from the German by M. Eden Paul, M.D. Rebman, 1911.
Pp. vi + 194.

This little book contains an interesting account of the pioneer of criminal anthropology by an old pupil and friend. It is a high tribute to the true friendship of Dr. Kurella that, in explaining and estimating Lombroso's work, he is scrupulously impartial; and the book becomes a well-balanced exposition of what may be called the Italian School of Criminology.

A short first chapter gives a brief account of Lombroso's early life. The next deals with the data of criminal anthropology, discusses the born criminal, atavism, the criminal type and the physical characters exhibited by criminals, especially in regard to the skull, brain, ear, and facial expression. In the third and longest chapter, the opposition aroused by Lombroso's opinions having been explained, a short account, with critical remarks, follows on his books, *Woman as Criminal* and *The Political Criminal*, and concludes with a section on Criminal Psychology.

The fourth chapter treats of Lombroso as a social reformer. His point of view, so often misunderstood and misrepresented, is well expressed in the following words:—"He was an anthropologist, but he studied human beings, not in artificial isolation, nor in respect merely of individual organs, such as the skull or the brain; he studied man as he always manifests himself as the member of a community; man more or less perfectly adapted to his environment, and in so far as he is imperfectly adapted, in conflict with the hostile forces of that environment. He studied especially the ill-adapted varieties of mankind, and those which lack the faculty of adaptation; and in this study he endeavoured to discover types.

"No other investigator has done as much as Lombroso for the description and recognition, by means of exact measurement and numeration, of the sociologically important non-ethnic varieties of the human species, *Homo sapiens*. Inspired by the great idea of evolution, he earnestly endeavoured to elucidate the most obscure secrets of organic life; but it was precisely by his profound knowledge and understanding of the organic realm that he was safeguarded from attempting to base his sociological thought upon the superficial analogy between the loose association of individuals in society and the intimate intercommunication of the cells of a living organism, by means of which they are all fused into a unitary being."

The "Significance of Criminal Anthropology" is the subject next discussed, and the opportunity is taken of correcting erroneous ideas regarding Lombroso's views, especially that idea which represents him as having regard merely to the born criminal. The relation of the environment, in its widest sense, to the criminal forms the subject-matter of Lombroso's anthropology. He had a distinct preference for the study of states rather than processes, which accounts for his attraction to epilepsy and the trance states of spiritualists. If the study of criminal anthropology is able to throw light on the causes of anti-social actions, it will be helpful in guiding us to the best means for the preservation of social security.

Next we see how Lombroso was drawn into the turmoil of politics. With his usual enthusiasm, unselfishness, and industry he threw himself into the investigation of Pellagra, that scourge of the Italian peasant. His explanation of its causes and of what was required to combat it had the two-fold effect of drawing him into the movement for agrarian reform and of bringing down upon him the hatred of the landowning classes of Lombardy and Venice. These people successfully engineered a boycott against him as a physician, with the result that a large consulting practice was completely destroyed. We are reminded of the illustrious Harvey, whose "practice fell mightily after the publication of his great discovery, for 'twas believed by the "vulgar that he was crackbrained."

The last chapter is devoted to that work by which Lombroso is best known in this country, "The Man of Genius," in which he lays so much stress on the connection between epilepsy and genius. How far genius, insanity, and crime are the result of a pathological condition manifesting itself differently according to education and environment is a question the study of Lombroso raises if it does not answer.

An appendix refers to Lombroso's spiritualistic researches. Although with these Dr. Kurella clearly has no sympathy, and the whole subject must be distasteful to him, yet with that fairness which characterises the book, he describes Lombroso's much-to-be-regretted dealings with mediums and Eusapia Palladino, and concludes with the words, "To our enemies we freely give the Lombroso of senile decay, "for the Lombroso of youth for ever young is ours."

The book is a remarkable tribute to one of the most remarkable men of the nineteenth century, whose originality and industry have done so much to stir up thought, and have already born fruit in the study and treatment of crime throughout Europe. Even in our own country, where new ideas are so slowly accepted, and nowhere more than in the legal profession, the new reforms associated with the terms, "First Offenders Act," "Borstal System," "Probation Act," "Habitual Criminal," are indirectly traceable to the work of Lombroso, work which in days to come we may hope will result in lessening the great incubus of insanity and crime which now weighs so heavily on civilised humanity.

E. A. PARKYN.

New Guinea: Ethnography & Folklore. Dempwolff: Von Luschan.

Baessler-Archiv, Band 1, Heft 2., Sagen und Märchen aus Bilibili. Von **105**
Dr. O. Dempwolff. *Zur Ethnographie des Kaiserin-Augusta-Flusses.* Von
Prof. F. von Luschan. Leipzig und Berlin: Druck und Verlag von B. G. Trübner, 1911.

The second part of *Baessler-Archiv* is dedicated to New Guinea, and contains two articles. The first, by Dr. Dempwolff, gives the text and translation of ten stories from Bilibili (Astrolabe Bay) collected in German East Africa from an eighteen-year-old Papuan, one of a draft of 150 recruits sent to do service there in 1906, but repatriated after a short time. Among the stories which appear to be totemic is one in which a crocodile is born as one of twins and, after a series of adventures, explains that he is not a true crocodile but a reincarnation of an ancestor. In the

second article Professor von Luschan figures and describes a number of objects from the Empress Augusta river. The folk of the middle and upper reaches probably present two or three distinct cultures, and certainly differ from those in the neighbourhood of the river mouth. The specimens described are from the middle reaches, and include clay vessels with one side of the neck decorated with a pig's face, the snout projecting somewhat, as do the features in one well-known type of early European urn. These vessels are extremely ugly, and contrast æsthetically with the really beautiful shallow bowl covers of clay, apparently made by the same people, and decorated with patterns which bear a certain resemblance to those of the Papuan Gulf.* The finest piece is a pig's head modelled in the round with outstretched wooden tongue, which shows a vigorous naturalism uncommon in New Guinea. There are figures of a number of interesting wood carvings, many of which are beautiful pieces of work and unlike anything hitherto described. The article closes with figures of woven masks and prepared heads with carefully modelled features, the whole painted so that at first sight they look as if the skull was covered with dried and elaborately tattooed skin. Finally, Professor von Luschan notes with regret that we have not the least knowledge of the sociology of the people who make these characteristic objects.

C. G. SELIGMANN.

Sociology.

Haddon.

Cats' Cradles from Many Lands. By Kathleen Haddon. Longmans, Green & Co., 1911.

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There are two games to be found in every quarter of the globe, knuckle bones and cats' cradles, under which latter heading string games or puzzles may be classed. The variety of these indeed, and their connection with superstitions and legends—particularly among the Eskimo—have for some years attracted the attention of ethnologists. Thus Miss Haddon's little work, with diagrams of nearly sixty figures, and her clear and concise directions for making them is especially welcome. Miss Haddon has gone to many sources for her examples, and has had the invaluable assistance of Dr. Haddon, who had supplied her with figures which he had learnt from the Navaho Indians, and others which he had brought from the Torres Straits and South Africa. In the introduction the author mentions the "occurrence of an accompaniment of chants or words in the Torres Straits and the frequent representations of persons or objects connected with religion or mythology in Oceania." With regard to the latter the writer of this notice, when in the South Seas four years ago, was shown a manuscript work by a German doctor, an old resident in Samoa, which contained an extensive collection of string figures, many representing a complete story, one of them being much after the style of the legend of the unfortunate lovers depicted on the old china plates. Miss Haddon does not deal with British figures, but in mentioning one, "Sawing wood," taught to Dr. Haddon by Zia Uddin Ahmad, of Trinity College, Cambridge, who said it was known in Delhi and Lucknow under the name of "Scissors," she expresses her belief that the figure also occurs in England. We can assure her that it does, as we played it in our boyhood quite half-a-century ago. The string figures illustrated in the book do not deal with the better known variety of figures, but with the hitherto unregarded form, which may be constructed by a single player, and which, as the author remarks, "apart from their ethnological interest, form a "fascinating pastime for an idle hour." Some fifty of these are given, some, such as the "Fish Spear" or "The Cocconut Palm Tree," being quite simple and easy, while

* One of these covers has upon it a conventional face closely resembling that engraved on a cone shell in the British Museum from the prehistoric site at Rainu (Collingwood Bay), B.N.G., and figured by Seligmann and Joyce in *Anthropological Essays presented to Edward Burnett Tylor*, Pl. VIII.

others, such as the Eskimo "Fox and Whale," or the wider known "Moon," take some time and are difficult to manipulate. One figure known in Scotland as the "Leashing of Lochiel's Dogs," and in North America as "Crow's Feet," has a world-wide distribution, occurring also in North Queensland and East Africa, having a different mode of formation in nearly every place. Miss Haddon also describes a dozen amusing string "tricks" gathered from different parts of the world, including the well-known English "hanging trick," and one of a similar character from Central Africa. Miss Haddon may be congratulated on having produced an interesting work on a subject of which very little has hitherto been known in this country. T. H. J.

Indonesia.

de Castro.

Flores de Coral. By Alberto Osorio de Castro. Dilli (Timor): Imprensa Nacional, 1910. Pp. 269.

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Senhor de Castro is a member of the younger school of Portuguese poetry; he is also a judge in the Portuguese colonial service, and has lived in many parts of the world. This is not the place to make a criticism on the poems in this work; written in the tongue of those that first "sailed from Portugal's western strand, e'en "beyond Taprobana's isle," and printed in Timor, they have a peculiar interest of their own. But besides the poems there is in this work very much contained of great interest to the student in the very full notes which accompany them. The author refers to a possibility of ethnological research being carried out under Government auspices in Portuguese Timor; it is to be hoped more will be heard of this. He himself could doubtless give some valuable information. Indeed, he winds up this work by recording his own anthropometrical measurements. G. C. WHEELER.

PROCEEDINGS OF SOCIETIES.**Anthropology.**

British Association.

ARCHÆOLOGY.

G. A. WAINWRIGHT.—*Pre-dynastic Iron Beads from Egypt.*—[MAN, 1911, 100.]

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R. R. MARETT, M.A.—*Pleistocene Man in Jersey.*—1. A cave named *La Cotte de St. Brelade*, on the south coast of Jersey, has yielded (a) osteological remains, identified as those of a pleistocene fauna, woolly rhinoceros, reindeer, two kinds of horse, bovines, and deer; (b) nine human teeth, which Dr. Keith regards as those of an adult individual of the Neanderthal type, and indeed as being in certain features more primitive than any hitherto known; (c) numerous implements of well-marked Mousterian facies, amongst which none are of the *coup de poing* type with secondary chipping on both faces. These finds were all close together amongst the remains of a hearth not far from the cave entrance, under about twenty feet of accumulations, consisting of clay and rock-rubbish.

2. A cave named *La Cotte de St. Ouen*, on the north coast, near the north-west corner, has yielded implements of a Mousterian facies, but of a coarser workmanship, one of these being a heart-shaped *coup de poing*, whilst three others approximate to the same form. It is suggested that this cave belongs to an older Mousterian horizon than the other. Two separate hearths have been found here, the site having been recently searched completely.

3. Other evidence concerning pleistocene man in Jersey is scarce and uncertain: (a) Sporadic flint implements have been assigned to the Mousterian and other palæolithic horizons; (b) a human skull, and elsewhere the bone of a horse, have been found deep in the loess of the low-lying parts of the island, which in some cases underlies the stratum containing remains of the early neolithic period; (c) the raised

beaches of Jersey and the neighbourhood provide a problematic scale of emergences and submergences, into which may be fitted the particular emergence coinciding with the Mousterian occupation. [*Archæologia*, Vol. LXII, 1911.]

W. DALE, F.S.A.—*Memorials of Prehistoric Man in Hampshire*.—The gravel beds of the Avon from Milford Hill in Wiltshire down to Christchurch in Hants, and the cliff sections at Barton and Milford, at Hillhead, not far from Portsmouth, and at a point in the Isle of Wight nearly opposite, have all yielded palæolithic implements in great variety. No district is, however, more prolific than the valleys of the Itchen and the Test. The great age claimed for these gravel beds and for the associated implements is confirmed by the existence near Southampton of several streams which have cut for themselves secondary valleys of great depth right through the gravel since it was deposited, and through the underlying beds. The implements are of great variety, and are representative of all the various forms into which palæoliths can be classed.

Neolithic implements are plentiful and specimens of almost all the types known elsewhere in Britain have been found. The most common implement, apart from the simple flake, is the roughly chipped celt. A few long barrows exist in remote parts. One destroyed on Stockbridge Down some years ago contained an unburnt burial in a crouched form. Most of the conspicuous hills are crowned by defensive earthworks, and some of these probably date from Neolithic times. Many of the sides of the downs have "lynchets" or terraces of cultivation which are of uncertain age. The only megalithic monument in the county is on the western side of the Isle of Wight and is called the "Longstone." It was evidently originally a dolmen. Barrows of the Bronze Age are very abundant, particularly in the New Forest. Many hoards of bronze implements have been found in the county, and single specimens are not scarce. Some implements showing Irish affinities may be regarded as relics of that time in the Bronze Age when there was commerce between Ireland and Scandinavia, and Southampton was a convenient port of call.

O. G. S. CRAWFORD.—*The Early Bronze Age in Britain*.—This paper dealt with the distribution of Bronze Age implements in Britain, and deduced from this and from geographical considerations the main lines of communication and the position of the chief centres of population in early times.

T. DAVIES PRYCE.—*A Roman Fortified Post on the Nottinghamshire Fosseway: A Preliminary Note on the Excavations of 1910 and 1911*.—The post has been identified with the Margidunum of the second and third Antonine Itineraries. The remains are approximately trapezoidal in shape, the east and west sides being parallel, with an internal area of six acres and a measurement over all twelve acres.

EXCAVATIONS OF 1910 AND 1911.

(a) *Trenches near the Southern Rampart*.—Roofing, coloured wall-plaster and isolated tesserae were found. Superimposed pavements furnished evidence of three occupations.

(b) *Section through Southern Rampart*.—Rubble work on a foundation of undressed stone packed in clay was found.

(c) *Section through the Southern Fosse*.—The broad Southern Fosse was composed of three ditches, angular in form, separated by two clay platforms.

FINDS.

(1) *Pottery*.—(a) Rude fabric made of clay mixed with pounded shells and ornamented with primitive incised markings, found below the layer of typical Romano-British discovery and almost certainly Pre-Roman and Celtic. (b) Samian ware. Many examples of first century fabric. The second and probably the early part of the third centuries were represented by numerous examples of Form 37,

with the usual styles of decoration. Plain forms referable to the second century were also abundant. (c) Romano-British and other ware.—Fragments of amphoræ and mortaria were numerous, also much dark and grey local (?) ware. Examples of Upchurch, Castor, and New Forest fabric were also discovered. Some fine fragmentary specimens of indented ware, with incised markings, from Eastern Gaul, are amongst the collection.

(2) *Iron Objects*.—Two short swords of Roman type, keys, nails, &c.

(3) *Bronze and other Ornaments*.—A fibula of antique pattern found at a depth of five feet. A gilt copper pendant for a horse trapping having the shape of an amazon's shield with a rude representation of a horse upon it. The lateral points were cut into the form of eagles' heads. Probably of fourth century date.

(4) *Bones*.—Skeleton of an old man at depth of four feet; bones of three infants at three feet. Animal bones were numerous.

(5) *Definitely Pre-Roman Objects*.—A ground axehead or celt of green chloritic slate; depth $4\frac{1}{2}$ feet, and two bronze socketed celts $3\frac{1}{2}$ inches in length.

(6) *Coins*.—Victorinus (265–267), Carausius (287–293), Constans (333–350), Eugenius (392–395).

A. IRVING, D.Sc., B.A.—*Later Finds of Horse and other Prehistoric Mammalian Remains at Bishop's Stortford*.—Along with three well-preserved lower jaws of *B. longifrons* two broken shoulder-blades of *Equus caballus* and the three most important limb-bones have been discovered. The following results are obtained by dividing the central length in each case by the least breadth of the bone:—

Radius	Metacarpal	Metatarsal
86.7	6.43	8.50

By Professor J. C. Ewart's formula the horse must have stood thirteen hands at the withers.

Two other horse-bones were found last year on the east side of the valley, under one foot of the post-glacial "rubble-drift."

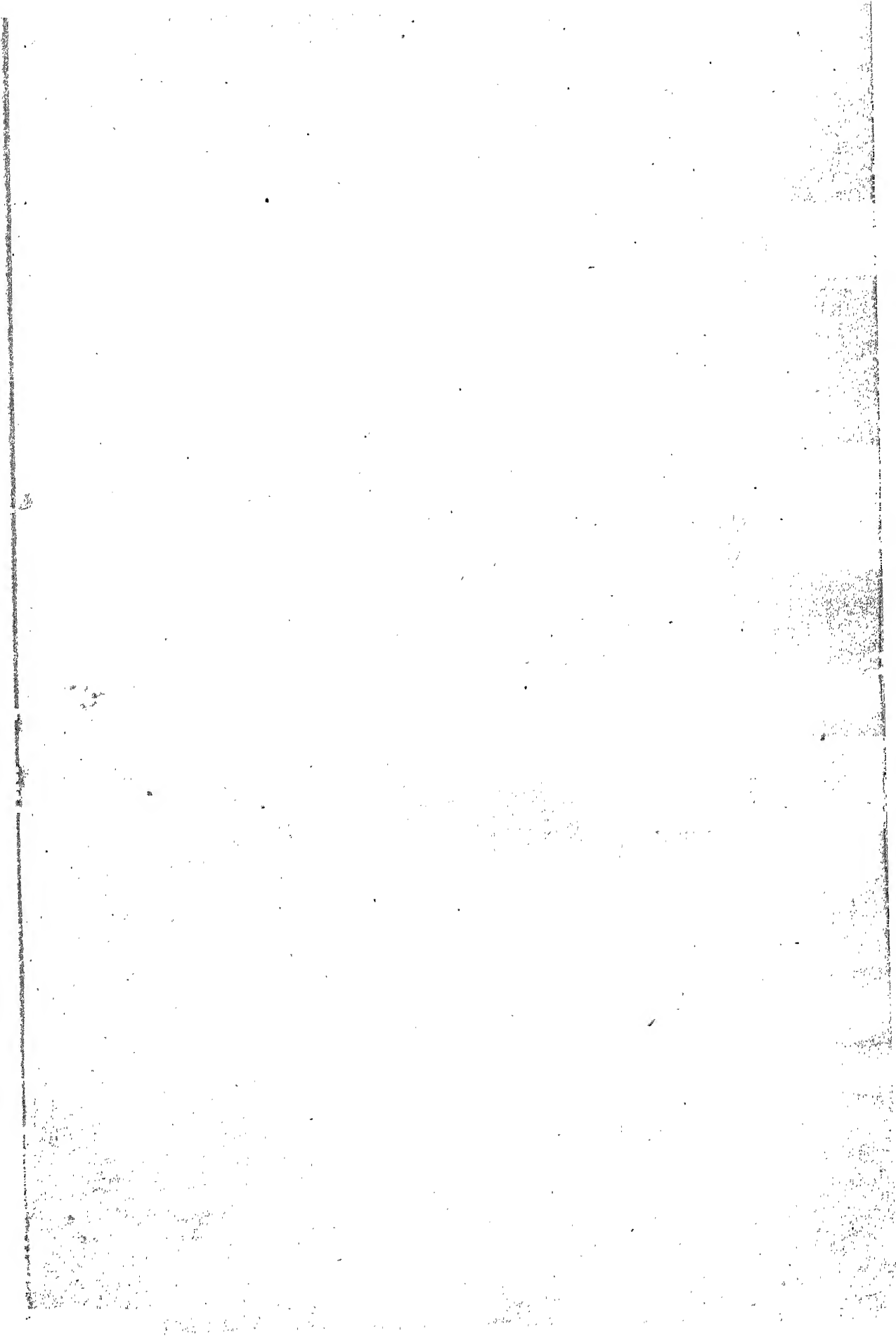
July, 1911.—Further down the valley a deep trench (7 feet to 12 feet) has been dug to lay down a new main sewer. The bottom of the trench for nearly a quarter of a mile exposed the glacial shingle which was found beneath the peat in the four trial-borings for the gas-pit, passing up into coarse, flinty "Schotter" of the valley flank. In places the peaty silt of the gas-pit excavation recurs. Under $2\frac{1}{2}$ feet of this in one place was found (7 feet below the road) a peat-stained radius of horse tallying exactly with that from the pit-excavation, strongly stained with iron phosphate. In this glacial shingle Pleistocene mammalian remains occur, and a strong brown loam is intercalated with it as the valley-flank is approached.

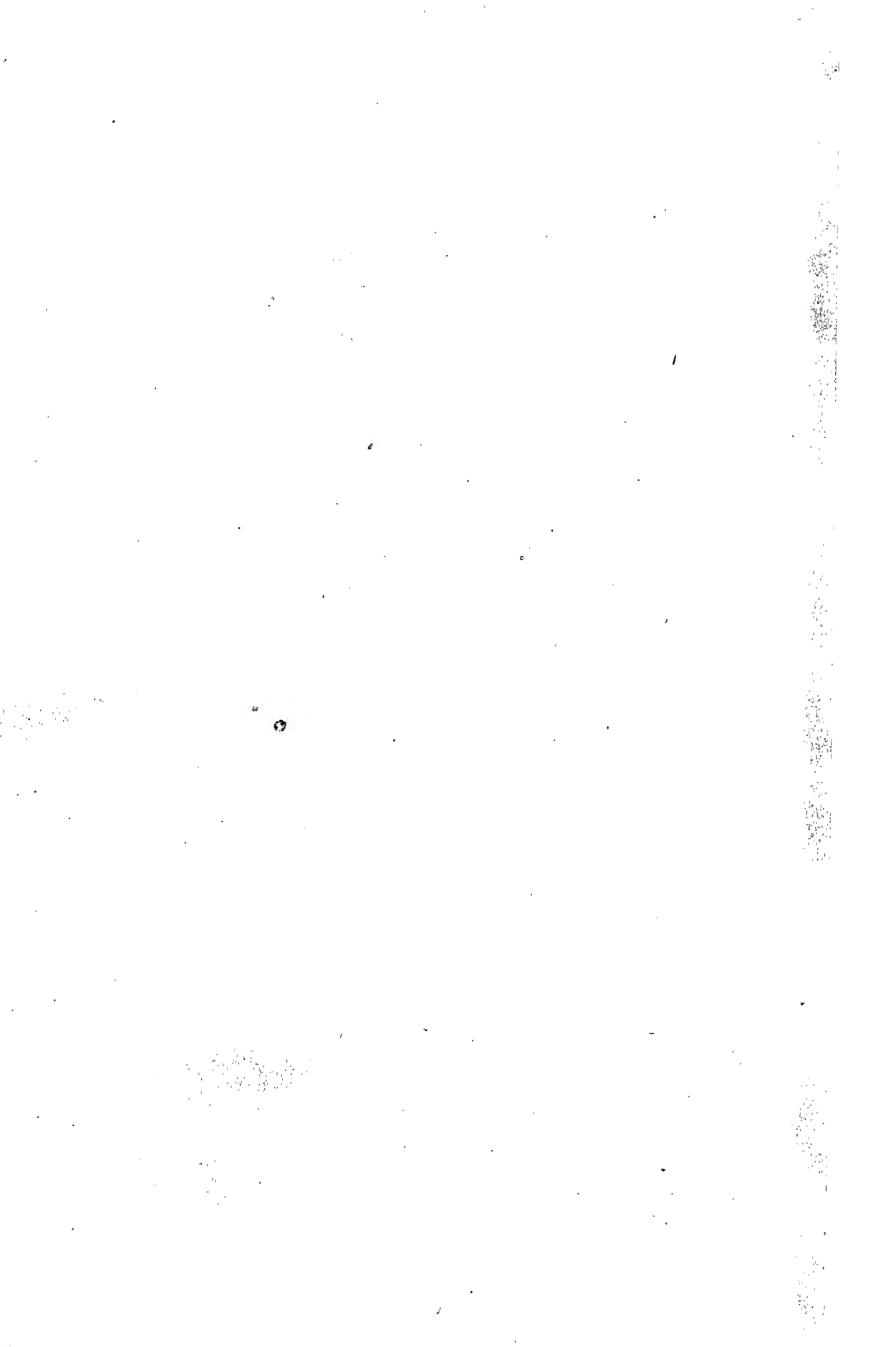
Lake Villages in the Neighbourhood of Glastonbury.—*Report of the Committee*.—The second season's exploration of the Meare Lake Village included the examination of the remaining portion of Dwelling-Mound vii, the whole of Mound viii, and portions of Mounds ix, x, and xi. Mounds viii and ix presented special points of interest in the matter of construction, but, taken as a whole, this portion of the work was disappointing and added little to the knowledge already gained at Glastonbury. The relics discovered were hardly as numerous as last year.

The Age of Stone Circles.—*Report of the Committee*.—The season's work at Avebury was practically confined to extending the exploration of the south-west portion of the fosse. The results obtained bear out the views based on the previous excavations and strengthen the belief that the monument belongs to neolithic (possibly late neolithic) times. A detailed report by Mr. Gray is appended to the Committee's report.

A Prehistoric Site at Bishop's Stortford.—*Report of the Committee*.







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